


RESERVE  
STORAGE

Division I

Section 7





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# The Missionary Herald

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THE portrait on the cover page of this number carries with it a name rich with historic associations. Not all of those associations are by any means missionary, nor for that matter particularly Christian, as where Balfour of Burleigh figures in the pages of Sir Walter Scott. But the man who at present bears that illustrious name has attained to eminence in both Christian and missionary leadership. His fitness to preside over the World Missionary Conference has universal recognition.

**The President of the Edinburgh Conference**

ON June 17 the First Congregational Church in Painesville, Ohio, held its centennial observance. This being just ten days in advance of the American Board's centennial date, a telegram expressing "affectionate and loyal greetings" was sent to the Board by the pastor, Rev. E. Lee Howard. Cordial response to the felicitation was made upon behalf of the Board by the clerk of the Prudential Committee. This is the initial note of centennial congratulations, which will doubtless swell to a chorus as the time for formal centennial observance draws near.

**A Centennial Greeting**

WE are all speaking of the October meetings as a centennial observance, but it will only be an echo. The actual centennial was observed on the evening of June 23, at Bradford, by breaking ground for the monument which is to mark the spot where stood the old first church in which the American Board was founded one hundred years ago.

Friends of the Board were gathered, four hundred strong, to hear four addresses touching upon Adoniram Jud-

son, educational missions, and medical missions. The first spadeful of earth was taken out by the boy who subscribed the first five cents toward the monument to be dedicated in October; the second was taken out by Mr. Eddy, representing the Board. Through this monument the church and its pastor, Mr. Stackpole, are making a notable contribution to the plans for October.

Besides this meeting at Bradford there were observances of the actual centennial in other significant forms. One of these was the centennial donation. The church in Painesville, Ohio, timed its gift to the minute by sending the following telegram: "One hundred dollars for the 100 years from the First Church at Painesville. Draft follows. Rev. E. L. Howard." Another observance in the same form was by a man ninety-three years of age, whose birthday likewise is on the 29th of June. As a lifelong friend of the Board, having first attended its annual meeting in 1842, and prophesying rich blessings upon the second centenary of its history, he also sends \$100 as a centennial remembrance. Another form of observance was the centennial sermon, which a large number of pastors took the opportunity to preach on Sunday, June 26. No missionary sermon ever had a better theme, and it is a pleasure to hear of renewed interest and continued loyalty in these churches toward the Board.

PASTORS and laymen alike in their summer months, as they talk with friends, as they read the pamphlets or *The Congregationalist*, will be coming into touch with incentives toward loyalty

**Getting the Perspective**

and faithfulness. It will be a time for establishing new standards and purposes while the obstacles have not made their presence felt. Many a pastor and many a layman will this summer decide to undertake the task of bringing the apportionment to the convictions of the church previous to the centennial meetings in the fall. Such changes in the method of raising benevolences as may be needed can be planned out and talked over this summer, to make its achievement easier in the first meetings of the autumn. Let hindrances be looked at through the large end of the telescope.

REV. WYNN C. FAIRFIELD, who sailed from San Francisco for China, June 28, is a son of Rev. Frederic W. Fairfield, D.D., formerly professor in Tabor College and Howard University. He was born in Tabor, Io., taking his preparatory course at Howard University and entering Oberlin College in 1903, from which he was graduated in 1907. He passed at once into Oberlin Theological Seminary, and was graduated the present year.

A Recruit  
for Shansi



REV. WYNN C. FAIRFIELD

He became a Student Volunteer during his college course. Mr. Fairfield secured high rank as a scholar and has been prominent in all lines of Christian service during both his college and seminary courses. He has been actuated by an intense desire to enter missionary work in Shansi, China, a field which has attracted the interest and enthusiasm of so many graduates of Oberlin.

One of Mr. Fairfield's classmates in college was Miss Daisy P. Gehman, and between the two there was a marriage engagement at the time of their graduation in 1907. Miss Gehman went at once to the mission field, while Mr. Fairfield entered the theological seminary. They are to meet in Japan and there be married, going thence to Shansi for their life work.

DR. J. D. DAVIS, fresh from Japan via the Edinburgh Conference, was welcomed at the Prudential Committee meeting of July 5. As to missionary work in the Japanese empire, Dr. Davis declared that never in his thirty-nine years of service there had the opportunity seemed so great as now. The American Board Mission has passed through its painful and disturbing experiences, and is now in the best situation of all the missions for co-operative work with the Japanese brethren. Its representatives are no longer pioneers; they are no more laying foundations, but have a body of intelligent, capable, and resourceful Japanese leaders with whom they can labor. As a result of its policy it has now closely affiliated with it a body of eighty self-supporting Kumi-ai churches, about half the total number of such churches in Japan. The Kumi-ai leaders are now most outspoken in affirming their need of missionaries' aid, having practically reversed their attitude within two years.

Mr. Ebina's visit to this country has resulted in a new enthusiasm for aggressive evangelism in the empire. Here is the problem of the time, to

The Missionary  
Status in Japan



which every energy of the Japanese leaders and of the missionaries is being summoned: how to evangelize speedily the thirty to forty million Japanese who have never heard of the gospel. West of Dr. Davis's station at Kyoto, among a population of two or three million, there is yet no foreign missionary of any society and but few native Christian workers. To the east of Kyoto in 1,400 towns and villages, with a population of some eight hundred thousand, there is now but one foreign missionary, and he a recent arrival. Yet in either direction this territory can be reached from Kyoto in a half day's journey by rail. A recent tour over that field in which Dr. Davis went by invitation and in company with Mr. Makino, the Kumi-ai leader in charge of the campaign, was the most delightful he had yet experienced in Japan. It was an exhilarating contrast with the former time when he and Mr. Neesima were the only Christians in the great city of Tokyo.

LETTERS have now been received from Harpoot giving details connected with the death of Dr. Herman N. Barnum, May 19.

**Burial Tributes  
to Dr. Barnum**

The funeral was held on Friday, the next day, and was attended by great crowds of people and the churches in all the vicinity, among whom were the heads of the Catholic, the Syrian, and the Gregorian churches, with representatives from the Vali. The service was conducted by Mr. Browne and the native pastors. The Kaimakam in expressing the sentiment of the people said: "The Christians need not think they are the only ones who mourn. The Turks have also lost a friend, and they too are mourning." The people sought to express their profound sense of bereavement by many testimonials and by sending flowers. The Eastern Turkey Mission, then in session at Mardin, in sending its message of condolence put itself on record as "thankful to God for the long and efficient service rendered by Dr. Barnum in the interests of Christ's

kingdom in Turkey; for his beautiful Christian spirit; for his enthusiastic optimism combined with conservatism; his gentleness combined with firmness; his courage combined with modesty; his friendliness and his forbearance with his fellow-missionaries and native workers." They speak also of his persuasive preaching of a simple gospel and an untrammelled faith, and of his remarkable success in winning the confidence and respect of Turkish officials, Armenian ecclesiastics, and the community at large. The body was buried in the Harpoot cemetery beside the five little graves of Dr. and Mrs. Barnum's children, who died many years ago.

It would be easy to multiply instances showing the remarkable personal influence which Miss Shattuck wielded over the more dangerous elements in the population by which she was surrounded at Oorfa. It was largely by her courage and directness in facing and dealing with the leaders that she gained such influence. A fine sample of it is recalled by Miss C. E. Bush, formerly connected with the Eastern Turkey Mission:—

"Ibrahim Pasha was a bold and daring robber and murderer of many. He was an Arab, and belonged to the Hamadie Regiment, dear to Sultan Abdul Hamid. He had a large following, and frequented the region not far from Oorfa and Mosul. The government could do nothing with him.

"Miss Corinna Shattuck, our missionary in Oorfa who has just passed away, hearing of his depredations and fearing that he would attack a certain village where she had many sheep, oxen, goats, and other property owned for the care of her orphanages and schools, one day mounted her horse, taking a servant and government guard, went to his tent, probably some hours' or days' journey. There she was introduced to him and talked with him earnestly about the needs of her village, about her orphanages and schools, and

begged him to spare that village for the sake of those poor orphans. He not only listened to her, but gave her scund promise that he would not attack that village, and he did not. He treated her with the greatest kindness and afterwards paid her a visit in Oorfa, and even had his picture taken in her courtyard. He also sent to her a beautiful horse as a present, but finding that she could not ride such a gay horse he afterwards sent her a quiet mare.

"It is said that he never would rise before a Turkish official or other pasha, but he arose to his feet always before Miss Shattuck, respecting her greatly."

A NUMBER of our missions have been enjoying an unofficial visit from one of the officers of the Board. Dr. King on Mission Fields Dr. Henry Churchill King, president of Oberlin College, who is also vice-president of the American Board, has been spending his year of sabbatical rest partly in lands where our missionaries are at work. On his way to the Farther East he touched at a few points in the Nearer East. His presence at the Christian Endeavor convention at Agra has been previously remarked. The larger part of his time upon mission fields has been given to India, China, and Japan. Our latest direct intelligence of his whereabouts is in a letter of May 10 from one of our Japanese missionaries. What he writes will serve well as a sample of the inspiration and blessing which Dr. King has given to the different missions he has visited:—

"We have just had a splendid visit from President King, who favored us with three addresses which were right to the point. The last one was delivered before the Provincial Educational Society, to an audience of seven hundred, with the governor in the chair, and the impression made was beyond all praise. Echoes are coming in from all sides as to the inspiration given, and this morning the local paper is publishing a shorthand report. After the address the governor banqueted

about twenty of us and treated us in royal style."

THE annual gathering at Clifton Springs, N. Y., in early June of workers from foreign fields has come to be one of the inspiring missionary meetings of the year. This year's conference was the twenty-seventh of the organization known for short as I. M. U., and proved to be "as good as the best" in the long series. About eighty missionaries or *exes* were in attendance. While all fields were ably represented, special interest was manifest in the addresses made on behalf of China, Korea, and South America. With a membership of nearly 1,500, comprising many elderly persons, the necrology list for the past year contained but twelve names, showing that foreign missionary service is not an unhealthy business. But few lists could show so large a proportion of eminent persons, including as it did Drs. Barnum, Fox, Jessup, Warne, and Egerton Young, Captain Walkup, Mrs. S. L. Baldwin, and Miss C. Shattuck. The old board of officers, headed by Dr. J. T. Gracey as president, was re-elected.

These tired workers from many lands greatly appreciated the generous hospitality accorded them by Clifton Springs Sanitarium, and rejoiced to note that this worthy institution is as prosperous as ever.

THE Laymen's Missionary Movement with a view to fulfilling its name is anticipating its activities

Laymen's Plans for Another Year for next year. Plans have already been outlined for moving on upon the lines of advance already established. The goal of this year's movement is in the starting of more movements for the year to come. Several features of this have already been well thought out and forecast. There is first to be a conserving of the energies developed in the activities of this year. To secure this each of the seventy-five cities where conventions were held will be visited as nearly



as possible upon the anniversary date. The purpose will be, not to repeat the popular and public gatherings at these centers, but to make careful study of the local situation and the best plans for deepening the missionary spirit already aroused. Another feature will be the holding of conventions in additional large centers which could not be reached this year. Several places have already invited the holding of such conventions. Then an organization of the laymen by counties for holding conventions will also be undertaken under the supervision of secretaries, to be located in seven different districts. The publication, *Men and Missions*, is hereafter to be issued as a monthly, with the exception of July and August, at a subscription of fifty cents.

It is a painful experience of our missionaries when home on furlough to learn what dense ignorance there is on the part of many church people with respect to work on the foreign field. Some who are pillars in the church at home have the vaguest notion about what our churches are doing abroad, like the venerable father in a Western church who asked of a missionary who had spoken of the A. B. C. F. M., "What do those letters mean?" Not a few pastors, especially those coming from other bodies, have very little acquaintance with our Congregational missionary activities. A common form in which such ignorance proves practically wasteful appears in another experience of that same missionary, who found in one group of little Western churches a young English minister, with much zeal but little knowledge of Congregational work. His Bible class, wishing to help a Chinese student, sent their contribution by postal order to a young mission worker there, whom it never reached. It was occasion for our missionary to do some missionary work at home by way of enlightening them as to the

American Board, so that hereafter they may send their contributions to and through that agency of the churches.

MANY a lesson has been read to Christian people upon faithfulness to their religious duty from the example of Mohammedans at their appointed

#### The Moslem Habit of Prayer

hours of prayer. The impression is quite general that Moslems as a rule are very strict in their observance of the five hours each day appointed for their devotions. But Mr. William E. Curtis, the enterprising traveler and news gatherer, has come to be very doubtful about it. In a recent newspaper letter he tells of what he observed on board a steamship in the Black Sea, where a large proportion of the passengers were Turks and other Mohammedans:—

"I noticed," he said, "that none of the Mohammedan passengers except the mullahs and one general said their prayers when the time came. The other first-class Mohammedan passengers paid no attention whatever to the hours for devotions, which gave me a disagreeable shock, for I have always understood that a Moslem is so conscientious that he will say his prayers five times a day at the proper moment, no matter what he happens to be doing or where he happens to be. Many of the third-class passengers, who were compelled to sleep on the open deck, performed their duties regularly. They spread their prayer rugs carefully in the first open space they could find, and turning their eyes toward Mecca went through with the Mohammedan ritual, and cried that there is no God but Allah in loud voices. Several of the private soldiers said their prayers regularly and regardless of their surroundings, but the majority of them did not. Probably not more than one out of five of the Moslem passengers paid any attention to the hour of prayer."

Not According  
to Knowledge



JOHN ELIOT PREACHING TO THE INDIANS  
Panel on Congregational House. Used by permission

## AMERICAN MISSIONS BEFORE THE AMERICAN BOARD

By EDWARD WARREN CAPEN, PH.D.

A TRUE Congregationalist must be a believer in foreign missions, because his Congregational ancestors for nearly three centuries have had the missionary spirit. He has no monopoly, however, of this inheritance, for the same spirit was manifest in most of the American colonies. The charter of the Virginia Company was granted in 1606 upon their undertaking to propagate "a Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God." "The Word and service of God [were to] be

preached, planted, and used, not only in the said colony, but as much as may be among the savages bordering upon them." Outside of New England, Anglican, Swedish Lutheran, Dutch Reformed, and Jesuit Christians all had missionary representatives among the Indians.

But still more among the early Congregational settlers in New England was propagation of the gospel among the Indians an avowed and persistent aim. The first shield of the colony of Massachusetts Bay bore the device of an Indian, with the legend, "Come over



and help us." The colonists began at once to receive into their homes Indian youth, for instruction in the arts of civilization and the truths of Christianity.

In 1646 this missionary work entered upon a new stage. Almost simultaneously John Eliot and Thomas Mayhew began to preach to the Indians in their own language, the former in what is now Newton and Natick, Mass., the latter on the island of Martha's Vineyard. Other efforts were put forth to reach the Indians on Cape Cod, and comparatively unsuccessful attempts were made to uplift the Indians in Connecticut. The missionaries not only preached the gospel, but gathered the Indians into villages where they could teach them the arts of civilized life and of self-government. By 1675 there were in New England at least 4,000 "praying" Indians, and before 1690 twenty-four Indians had been ordained. While comparatively few of these 4,000 were church members, and the type of Christian living was not high, yet they had been reduced to law and order and were being fitted for citizenship in a Christian community.

All this work was checked by the terrors of King Philip's War, which broke out in 1675 and resulted in the partial destruction of more than half of the towns in the Massachusetts Bay and Plymouth colonies. The colonists became incensed against the Indians, because some of the "praying" Indians had proved false in this time of need.

These missionary efforts during the seventeenth century had aroused great interest in England, from which came generous support through the Society for the Propagation of the Gospel in New England, first chartered in 1649, and which as the New England Company still carries on work in Nova Scotia and New Brunswick.

A little less than a century after John Eliot preached his first sermon to the Indians a new missionary era was opened at almost the same time by the Moravians and by the people

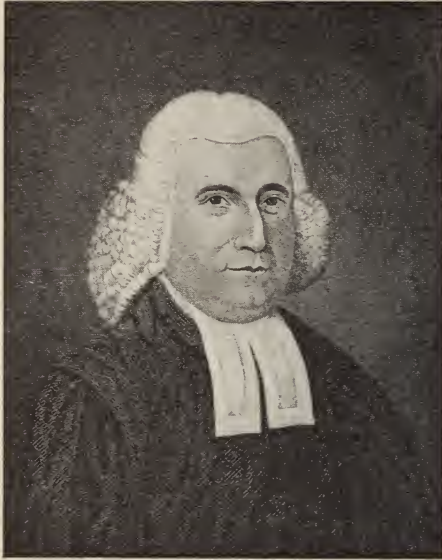
of New England. The Moravians came to America with the evangelization of the Indians as their express and leading purpose. After a few years of work among the Creeks on the Savannah River, they were compelled to withdraw to Pennsylvania, where in 1741 they founded the town of Bethlehem. This became the center of Moravian missions to the Indians, reaching by 1788 to no fewer than twenty-five places within the present limits of Connecticut, New York, New Jersey, Pennsylvania, Ohio, and Michigan. Because of refusal by their Indians to take any part in the wars of this period and of hatred by traders and ruffians, their work was carried on amidst great difficulties.

Almost simultaneously with the beginning of this Moravian work, the Christians of New England and the Middle Colonies entered upon new endeavors to Christianize the Indians in their midst. After a generation in which the spiritual life of New England was at a low ebb, there began, just before the close of the seventeenth century, a series of sporadic revivals which developed into the movement known as the Great Awakening. This began in 1734 at Northampton, under the preaching of Jonathan Edwards, and during the following decade spread thence to other cities and towns. Touched by this spiritual movement, David Brainerd consecrated himself to missionary work and devoted the last five years of his brief life to untiring efforts in behalf of the Indians of Eastern New York, Western Massachusetts, Pennsylvania, and New Jersey. While the direct results from much of his work were rather disappointing, the indirect effect from the spirit of his life, especially as set forth in his biography, has never ceased to be a powerful factor in the work of foreign missions.

Still earlier than David Brainerd, John Sergeant was called from his position as tutor in Yale College to take up work for the Indians in Western Massachusetts. Under his lead



they removed to a new township, called Stockbridge, and were thereafter known



REV. ELEAZAR WHELOCK, D D.

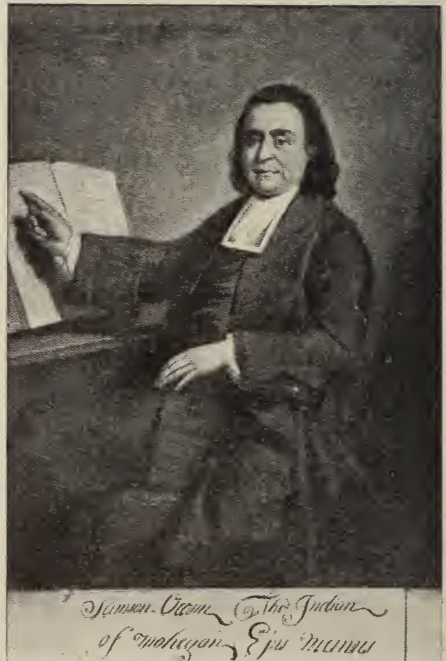
as the Stockbridge tribe. His mission was encouraging, and at his death Jonathan Edwards succeeded him in it. During the Revolution nearly all the able-bodied men of the Stockbridge tribe served in the Continental Army, and nearly half the young men perished.

One of the missionary leaders of the eighteenth century was Rev. Eleazar Wheelock, of Lebanon, Conn., who conducted a private school for boys. Just about the time that David Brainerd entered upon his missionary career, Mr. Wheelock received a new pupil in the person of Samson Occom, a Mohegan Indian, who had become interested in Christianity and was finally converted through the missionary work carried on for the Indians by the neighboring ministers. For forty-three years, from 1749 until his death in 1792, Samson Occom was engaged in missionary work for Indian and colonist alike. He was instrumental in getting many of the Christian Indians of New England to migrate to Central New York, that they might be removed from competition with white colonists

and become a center of Christian influence amid the non-Christian Indians of the Six Nations.

His success with Samson Occom led Mr. Wheelock to open his school for the training of Indian youth who might become missionaries to their own people. The final results proved less than was anticipated, but in 1765 the school was flourishing, when Samson Occom and a colonial minister went to England and within three years raised more than £12,000, which was invested for the support of the school.

It was in this school that Rev. Samuel Kirkland, the most famous Congregational missionary during the latter half of the eighteenth century, received his preliminary training and began to learn the Mohawk language. He won his spurs in an adventuresome mission to the unfriendly Senecas, but devoted most of his life to the Oneidas, over whom he gained such influence that they declared themselves neutrals in the war with Great Britain.



For all this missionary work, much of the support was furnished by Great

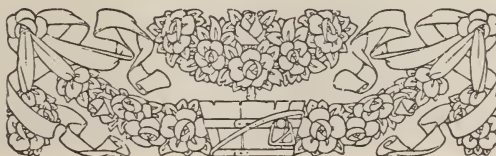
Britain, though the funds were administered by local committees. This did not satisfy the missionary spirit of the Congregational ministers of Massachusetts, who secured in 1762 from the colonial legislature a charter for a "Society for Propagating Christian Knowledge among the Indians of North America." Because of opposition from the Anglican clergymen of Boston, the Archbishop of Canterbury secured the disallowance of the charter by the English crown, and thus it was that the American Board was the first missionary society to be incorporated in the United States for work among non-Christian people.

The American colonists had so many heathen at their very door that they were able to do missionary work without crossing the seas to enter almost inaccessible foreign countries. Yet the broader vision was not wanting. Cotton Mather, in his famous "Essays to Do Good," published in 1710, pleaded with his readers to emulate the Dutch and the Danish missionaries and take up vigorously missionary work in those countries of the Orient with which American merchants were trading. The first actual attempt at it, however, was directed towards Africa, from which thousands of slaves had been imported into the American colonies. Rev. Samuel Hopkins, of Newport, R. I., and his neighbor, Rev. Ezra Stiles, began in 1773 to gather funds for the education of two young colored men, who were desirous of becoming missionaries to their people in Africa. A society was organized, the young men had completed their training by 1776, and only the outbreak of the war kept these colored young men

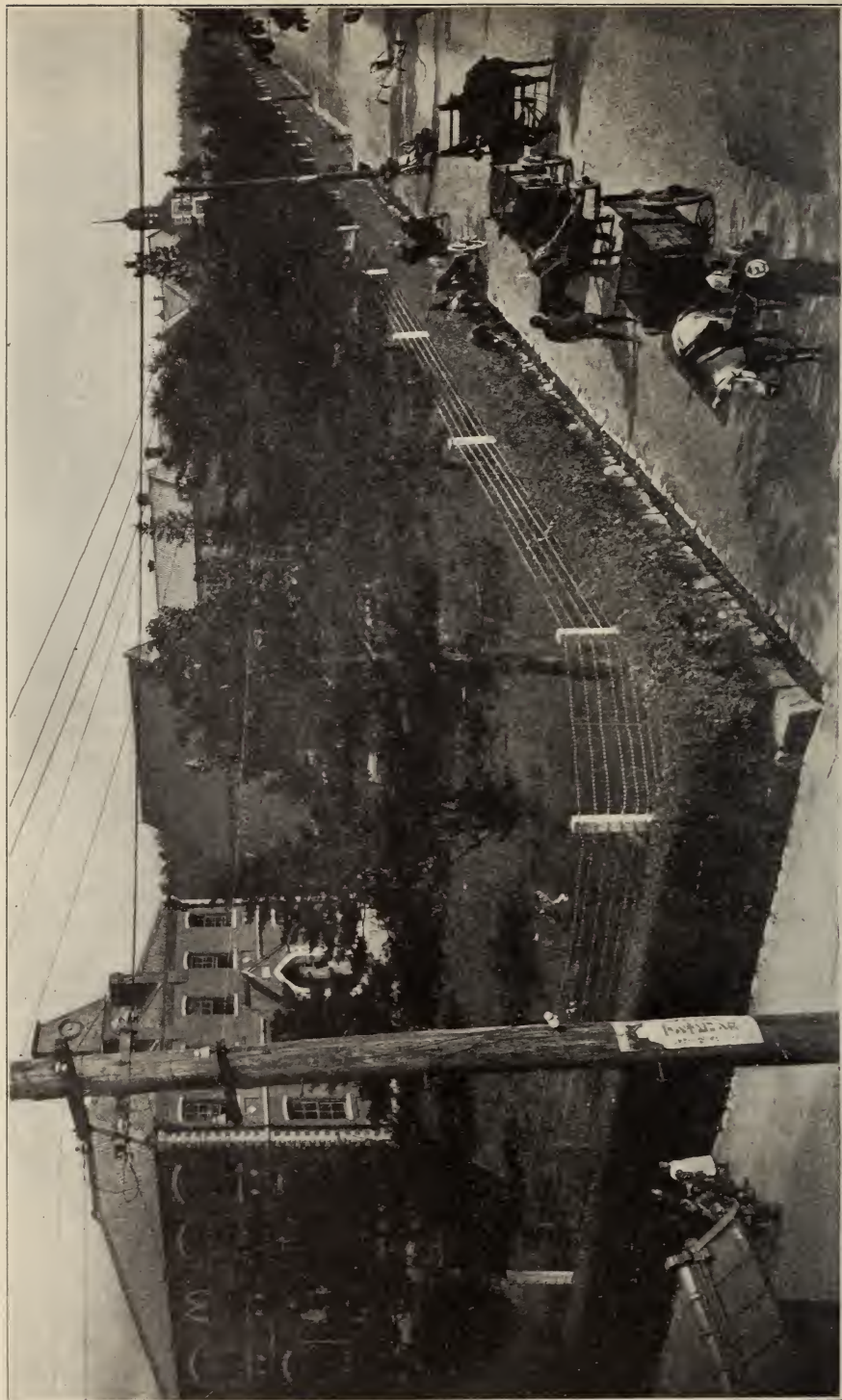
from being the first foreign missionaries to sail from America across the seas.

At the close of the eighteenth century and the beginning of the nineteenth there began in the Northern states and in the chief denominations, like the Congregational, Presbyterian, and Baptist, a new missionary movement, chiefly directed to meeting the needs of the home field. As its organs were issued numerous periodicals, nearly all of which printed reports of the work of Carey and the other early British missionaries. American Christians became more deeply interested than ever in the forward movements of the church. In the year 1805-06, not less than \$6,000 was sent to Carey by his American friends. The Massachusetts Missionary Society, whose constitution was not limited to work at home, adopted in 1804 an amendment which declared that its object was "to diffuse the gospel among the people of the newly settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite and the ability of the society shall admit." It was in these home missionary societies that the men were trained who a few years later became the first officials of the American Board.

Founded by men with a missionary spirit, the American colonies were engaged for nearly two centuries in what was virtually the work of foreign missions, and thus was prepared the way for the launching by Congregationalists, in June, 1810, of the great work of American Christians for the millions of the non-Christian world.







DOSHISHA, KYOTO, JAPAN



# THE DOSHISHA AND MODERN JAPAN

By DWIGHT W. LEARNED, D.D.

“THE object of the Doshisha is the advancement of Christianity, literature, and science, and the furtherance of all education. The object of the education given by the Doshisha is not theology, literature, or science in themselves, but that through these men of great and living



REV. T. HARADA

power may be trained up for the service of true freedom and their country.” These words from a letter dictated by President Neesima the morning before his death well express the purpose and work of this institution. Not a mission school, it has yet been carried on in close connection with the American Board’s mission, and the foreign members of its faculty have nearly all been missionaries of that Board. Not intended by its founder to be directly an agency for religious propagation, it yet declares in its act of endowment, by which it is registered as an educational body under the law of Japan,

that its “purpose is the promotion of education, aiming at the joint advancement of both intellectual and moral powers founded upon Christian principles”; and again that “Christianity is the foundation of the moral education promoted by the school.” Although never intended to be purely a school for training preachers, the theological department was an important part of the plans from the beginning.

The Doshisha, the oldest and largest of the Christian schools of Japan, is situated in Kyoto, the ancient capital, near the edge of the city, with the Imperial Park in front and the quiet grounds of a venerable monastery in the rear, a most excellent location. It has commodious grounds and a good outfit of buildings, or will have as soon as the new building for the girls is erected. It draws students from all parts of the country. It is recognized by the government so far as to allow its students the same privileges as are given to students of government schools. The United Brethren co-operate with it by sending their theological students to it and by furnishing a part of the time of one of their missionaries, and there is some mutual exchange of teachers with the neighboring Imperial University.

The courses of instruction in the Doshisha are properly accommodated to the educational system of Japan, and the school is now organized in four departments, with separate but co-operating faculties. The academy has a course of five years, corresponding in general to what are called middle schools, taking boys of thirteen or fourteen years of age and aiming to give them a general education preparatory either for business or for higher schools. It attracts students both by its special advantages for teaching English and by the attention



WOMAN'S DEPARTMENT OF DOSHISHA, KYOTO, JAPAN

paid to moral training, so that it has become necessary to fix a limit to the number who can be admitted to the entering class. The large majority of the pupils still come from non-Christian homes, but most of them become Christians while in the school.

The college admits graduates of the academy and from other schools of equal grade and provides a course of three years to give breadth of culture, mastery of English, and practical efficiency for business or teaching.

The theological school seeks to train men for the pastorate and for Christian work, and also to give an opportunity for any who wish to make systematic study of the Christian faith; but it gives pecuniary aid only to those who are preparing for the ministry and who maintain a creditable standing in their work, those receiving such aid being called on to do regular Christian work while in the school. The course of study at present covers five years, of which the first two are given to a general survey of the Bible and to such preparatory studies as English, psychology, and ethics, while the last three cover much the same ground as

theological seminaries in other lands. Nearly all the preachers and pastors of the Kumi-ai churches have come from this school, and thus the history of the Doshisha is closely connected with that of these churches, though its work is by no means confined to pupils who are connected with them.

The girls' school also has an academic course of five years, with a higher course of three. Coeducation not being approved of in Japan above the primary schools, the two sexes have separate classrooms and largely separate teachers, but they unite in the Sunday services and in the public functions. Besides the good which the young women themselves receive in the school, many of them are engaged in Sunday school work in the city.

During the past year the number of pupils enrolled was: in the academy, 552; the college, 46; the theological school, 52; the girls' school, 135; total, 785. About 250 new pupils entered the school with the new school year, which in Japan opens in April, eighteen of them being in the theological department, truly a goodly number of young people and truly a grand oppor-



tunity to influence them, and through them to wield a far-reaching influence for good.

When the new building is erected for the young women, for which the Woman's Board of Missions for the

Pacific is now gathering funds, this school will have a fine plant so far as land and buildings go. Funds for endowment are still insufficient, and a systematic campaign has been begun for their increase.

## FIRST COLLECTION FOR A. B. C. F. M.

WHAT was published in the *Herald* two months ago about the "Founding of the American Board" has brought to light another chapter of history closely connected with that event. The new foreign missionary society did not rest with mere organization and choice of officers on June 29, 1810. Further steps in its progress were taken as soon as the association which formed it had adjourned. There was another chaise ride by the same two men, Drs. Worcester and Spring, as they started for home on the road to Salem. How they stopped on their journey and then changed their route found place afterward in the personal reminiscences of a near-by observer. Among the Andover theological students present at Bradford when the American Board was formed was Gardiner Spring, son of the Newburyport pastor, who was then a young man of twenty-five years. The eminence and influence to which he attained as a Presbyterian minister in New York City for over fifty years give unusual interest to what he recalls of the first week in the history of the American Board, and especially of the first church collection taken for its treasury on the Sunday after its organization. His interest in the American Board was a part of his inheritance. It grew not less but greater in the course of his ministry as a Presbyterian. In 1824 he was elected a Corporate Member of the Board, and for nearly twenty years after his church did the larger part of all its foreign mission work through that rather than through its own denominational society.

And there is another personal note

which brings that historic time into still closer touch with our own. A great-great-grandson of Dr. Samuel Spring is the present pastor of an important Massachusetts Congregational church, the Central in Worcester, to which he recently came from an associate ministry in the Brick Presbyterian Church of New York, where his great-grandfather, Dr. Gardiner Spring, had the greater part of his distinguished career. It is the Rev. Shepherd Knapp, of the Central Church, Worcester, who is to be credited with calling attention to the fol-



DR. GARDINER SPRING





DR. SAMUEL SPRING

following extract from the "Personal Reminiscences of the Life and Times of Gardiner Spring":—

"In the month of June of the same year [1810], the General Association of Massachusetts held its annual meeting at Bradford, a few miles only from Andover, and whose sessions I attended as a spectator. At that meeting Judson, Mott, Mills, and Newell laid their views on the subject of missions to the heathen in a respectful and earnest memorial before the Association, who, after a prayerful consideration, adopted the outlines of a plan for the spread of the Gospel in heathen lands, which resulted in the formation of the American Board of Commissioners for Foreign Missions.

"The Rev. Dr. Worcester and my honored father [Samuel Spring] were members of this Board, and on the adjournment of the Association, they rode together in the same chaise, setting their faces towards *Salem*. Such was their interest in the cause of Missions, and such the responsibility of their appointment, that they turned aside from the road into a grove, where they united in prayer for the Divine

direction and blessing. On returning to the road they changed their route, and directed their course towards Boston, and to the residence of Jeremiah Evarts, Esq., in whose parlor the incipient arrangements for the future operations of the Board were made. On his return to Newburyport, my father, on the Sabbath morning, gave a brief narrative of the devotement of the young men, the measures adopted by the General Association, and the consultation of the gentlemen at Boston, and also gave notice that he would preach on the subject in the afternoon, and that after the sermon a collection would be taken up for missions to the heathen.

"In the days of my youth, the town of Newburyport was an active, commercial village of great enterprise and wealth. My father's congregation had a large share of the wealth of the place, and a large share of its mercantile marine, composed of sea-captains and native mariners. At the close of the service, one of the old and rich sea-captains remarked, as he came out from the church, 'The Doctor has given us a grand sermon, and he has preached all the jack-knives out of the sailors' pockets.' On returning to my father's house, and laying out the collection on the parlor table, there was gold, and silver, and copper, and not a few jack-knives. The sailors had little else to give. There was an envelope, too, carefully folded, which was found to contain a *gold ring*, and the following lines:

"I give, but oh, my gift's so small,  
'Tis like not giving you at all;  
In future, if by God I'm blest,  
I'll pay him tenfold interest."

"I know not now the amount of the collection, and only know that such men as William Bartlett, Moses Brown, John Pettingell, Thomas Thompson, Charles Coffin, John Pearson, and Captains Tappan and Holland, contributed something besides *jack-knives*. And this, the *first* collection in the United States for Foreign Missions, was taken in the North Church, Newburyport."

# WORLD MISSIONARY CONFERENCE

## Report of Meeting in Edinburgh

BY SECRETARY CORNELIUS H. PATTON

“THERE is no man living, no man ever has lived, and no man ever will live who can comprehend this missionary problem,” was the comment of Dr. Arthur H. Smith, of China, as he looked over the vast cosmopolitan throng of people at the Lord Provost’s reception which opened the World Missionary Conference at Edinburgh, June 20. It was an inspiring sight, and signalized the representative character of the gathering. Europeans, Americans, Asiatics, and Africans rubbed elbows, and with their various and often picturesque garbs made a scene never to be forgotten. More languages were spoken than at Pentecost; yet the proceedings were in English and all understood. One speaker remarked that the Anglo-Saxon people have changed our Lord’s last command to make it read, “Go ye into all the world and teach English to every nation.”

Dr. Smith’s remark expressed the thought of all who read the reports of the eight commissions, the work of exhaustive inquiry for more than a year concerning every essential aspect of foreign missionary work. When revised and published in eight volumes they will offer a complete treatise on what may be called “The Science of Missions,” the vastness of which is just beginning to appear. To understand one segment of it is the most any one can attempt. Hence the need of such an assembling of missionary workers from all over the world as the Edinburgh Conference, that those in each department may learn what the others are doing, that common principles of action and the highest efficiency may be reached, and that the great motive of Christian unity may have force.

This was not a convention in the ordinary sense of the word. As antici-

pated in all the preliminary statements, it was a select body of experts. The delegates roughly classified were missionaries, native workers, administrators, and supporters, the last mainly pastors, although laymen of influence were by no means lacking. Of the 1,200 delegates, America had about four hundred, forty-three representing the American Board. With 160 societies participating, of all Protestant denominations in Europe and America engaged in foreign work, no one board could be conspicuous. Each society found its place in the mighty host. Naturally the Church Missionary Society, being the largest and representing the Church of England, was much in evidence. On the personal side no one factor was of greater prominence and weight than the presence of leading prelates of the Anglican Church, such as Bishops Gore of Birmingham and Moule of Durham, and Archbishops Davidson of Canterbury and Lang of York. The distinction of high church and low, of established and free, was completely lost sight of. The London Missionary Society was ably represented by Dr. R. Wardlaw Thompson and other well-known officials, together with a splendid body of general delegates. The Continental delegation, covering nine nationalities, would undoubtedly regard Dr. Julius Richter, of Germany, as their leading representative. The American Board delegation was a weighty one, especially in the missionaries summoned from the field for this purpose. Such men as Davis, Gulick, Sheffield, A. H. Smith, Jones, Hume, Peet, Shepard, Bridgman, were not eclipsed by any of the distinguished workers from the front. The Board made its full contribution to the discussions.

The eight societies of Scotland, as in





WORLD MISSIONARY CONFERENCE, LORD BALFOUR PRESIDING



a special sense the hosts of the occasion, deserve particular notice. Their praise was heard on every side. Edinburgh was simply ideal for such a gathering. Beautiful for situation, rich in historic and literary memorials, true to the best traditions and ideals of the Covenanters; whose life centers in her churches, and whose sons have gone to every section of the world as missionaries, preachers, educators, and scientists; a missionary city in the broadest sense of the word, Edinburgh received the conference with rare hospitality. And the homes of these Scottish people — who can do them justice, with their grace at meals and their family altars, and the free companionship between parents and children? To many delegates the memory of them will be a life-long joy and inspiration.

The regular sessions were held in the Assembly Hall of the United Free Church, seating 1,200, and well adapted to a deliberative assembly. Morning and afternoon were devoted to a discussion of the eight commission reports, which had been sent to the delegates in advance. Lord Balfour dignified the office of president. Mr. John R. Mott at the day sessions handled the body with rare skill and impartiality. The debate limit was seven minutes, rigidly enforced upon lords, bishops, archbishops, the distinguished and undistinguished alike. To many of our British friends this seemed to mark a new era in human events, and it caused no end of amusement. The result was ten days of debate unparalleled in missionary gatherings. As one put it, "You can stand any kind of a bore if you know he is to be extinguished in seven minutes."

Manifestly it is impossible to describe these debates; but the titles to the commission reports should be given, and these will indicate the wide scope of the proceedings. They are as follows: 1. Carrying the Gospel to All the Non-Christian World. 2. The Church in the Mission Field. 3. Education in Relation to the Christianization of Na-

tional Life. 4. The Missionary Message in Relation to Non-Christian Religions. 5. The Preparation of Missionaries. 6. The Home Base of Missions. 7. Mis-



DR. JULIUS RICHTER

sions and Governments. 8. Co-operation and Promotion of Unity.

The representative character of the debates may be suggested by the fact that at one session eleven different nationalities participated.

While no votes were taken, certain ideas became so outstanding as practically to constitute the policy of the conference. Among those ideas may be mentioned the exaltation of the native church as the chief agent in world evangelization. The democratic ideal of a self-governing, self-supporting, and self-propagating native church, which has been a cardinal principle of the American Board from early days, has been voiced by this conference as the bedrock principle of missions, and is likely to be the greatest contribution of the conference to missionary efficiency. Another outstanding fact was the enthusiasm of the conference for Christian education, especially higher education for the raising up of native leaders. In most of the debates the missionaries took the leading part,

with the representatives of the native churches a close second.

The highest object of the conference was achieved at the session of June 21, when the subject of co-operation and unity was considered. The Business Committee brought in a resolution, formulated by Commission Eight, looking to an International Committee of information, comity, and co-operation. The plan called for a temporary Continuation Committee until such time as the boards composing the conference should approve of a permanent committee. The discussion upon this resolution occupied nearly an entire day, and was of extraordinary interest. The underlying problems of unity between all Protestant bodies were laid bare, and were discussed with rare frankness and good humor. Several speakers, such as Lord Cecil and Dr. Montgomery, Bishop of Westminster, urged caution and delay, but the tide for some decisive step toward international affiliation was overwhelming. Dr. Montgomery wittily remarked, "I am a small lion in a den of a great many Daniels." Dr. Moule, Bishop of Durham, whose loving spiritual personality charmed everybody, spoke earnestly for action. But without question the best speech was made by Mr. Cheng, a Manchu, whose simple statement, "Denominational distinctions do not interest the Chinese," stated the whole situation in a nutshell. The vote was unanimous in favor of the resolutions, the audience breaking out in the Doxology. The significance of this action can hardly be overstated. It makes international the large measure of comity which has existed for years among the American societies, and is big with promise for a general movement looking to the reunion of Christendom.

Naturally the occasion of the conference was utilized for sundry parallel meetings of a popular nature. In Synod Hall daily sessions were held for accredited delegates, at which the commission reports were discussed by selected speakers, and were considered

by some fully as interesting as those in Assembly Hall. In the evening popular meetings in the Assembly Hall of the Established Scottish Church were attended by throngs, who listened eagerly to Mr. Bryan, Mr. Mott, Robert E. Speer, Samuel B. Capen, J. Campbell White, to prominent missionaries and bishops. The newspapers gave excellent accounts of all the meetings, and served to spread the influence of the conference far and wide. Several denominations held group meetings. The American Congregationalists had present 117 persons, of whom twenty-nine were American Board missionaries. Add sectional meetings for medical missionaries, laymen, and other special interests, and the communion service in St. Giles, and you have an idea of the richness and variety of the occasion. The half hour periods for intercession at each morning session in Assembly Hall were notable for their impressiveness and uplifting power. To many these seasons of worship were the central power of the conference, and go far toward explaining the glorious sense of unity which characterized the gathering as a whole.

It is too early to estimate the meaning and value of this great conference for world evangelization. But in the judgment of sober-minded men it is bound to mark a new era in Christian co-operation and efficiency on the foreign field, and quite possibly also at home. The Archbishop of Canterbury did not hesitate to call it "the greatest gathering of the church in this or any other land." "The most important ecclesiastical assembly since Nicæa," was a judgment heard in another high quarter. The conference closed its solemn season of prayer, on the afternoon of June 23, with a profound sense of Christ's presence and leadership in this hour of world-wide opportunity. Every follower of Christ should pray for a mighty aggressive movement on the part of our missionary forces in all mission lands, and for a church at home alive and responsive to the demands of the time.

# HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

## JUST A BACKWARD STEP

LET us hope this month is only a pause to catch breath. Notice that we have slipped back, and must report a loss of over \$2,000 from "churches and individuals" compared with the same month last year. If we seek to account for this figure it might be said that last year a large gift from an individual appeared in the June report, and that we had a higher standard to meet as a consequence.

Two months more and the story will be told. We are hoping and praying that July and August will be notable months for the Board. It brings to a conclusion a great year's work. The individual gifts sent as a centennial remembrance should flow in an increasing tide. Whatever any one can do to send in delayed remittances should now

be done. The time is short, and this privilege will not return.

This is one of the times when envy is a virtue, the very moment to be a millionaire. Think of the joy of saying to some of these missionaries, "You have done your share, now I will give the work a boost." The other day there came to the desk a most stirring appeal to open a new medical work in one of our stations in Turkey. It can't be done, because there is no chance of increasing the appropriations there. But if one had the million how easy it would be to say, "Here is \$1,000 a year to open that dispensary." It would mean not less than four to five thousand cases a year treated in that city. We could find the man if we had that money.

## THE FINANCIAL STATEMENT

### RECEIVED IN JUNE

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	\$18,785.48	\$642.27	\$9,471.37	\$5,597.48	\$655.00	\$2,308.17	\$56,432.69
1910	\$11,535.01	\$5,391.86	19,882.74	843.68	7,059.44	1,848.59	887.50	2,507.92	49,956.74
Gain			\$1,097.26	\$201.41	\$2,411.93	\$3,748.89	\$232.50	\$199.75	\$6,475.95
Loss									

\* Churches and Individuals . . . { Total, 1909 \$18,972.92 } Gain  
 { Total, 1910 16,926.87 } Loss \$2,046.05

### FOR TEN MONTHS TO JUNE 30

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	\$179,494.63	\$9,345.19	\$56,196.04	\$72,099.31	\$16,702.66	\$9,904.03	\$554,679.32
1910	\$177,311.48	\$50,640.24	196,043.13	9,741.30	80,897.88	116,104.39	16,734.01	38,443.50	685,915.93
Gain			\$16,548.50	\$396.11	\$24,701.84	\$44,005.08	\$31.35	\$28,539.47	\$131,236.61
Loss									

\* Churches and Individuals . . . { Total, 1909 \$210,937.46 } Gain \$17,014.26  
 { Total, 1910 227,951.72 } Loss



## THE APPORTIONMENT PLAN AT WORK

There is no room for doubt concerning the value of the Apportionment Plan if it is given a chance to get in its good work. It may be a question whether all the churches will arise to the apportionment but not that the plan itself is the wisest and farthest-reaching now before our denomination. The evidence is the long list of churches which are actually meeting their apportionment and finding help in the effort. For this reason the Committee of One Hundred, through Mr. Sleman and Mr. Dyer, has collected the names of a large number of churches that have actually *done the thing* this year. In most cases the Committee of One Hundred has been the agency that has provided the help in attaining the goal. We wish we could give it publicity as an honor roll of churches in the country, but we know that there are hundreds of other churches which have faced this problem where the men have risen up with splendid loyalty to "finish the work." The list sent to us includes 139 churches, evidently too large a number to publish. The names given are of some which have met or exceeded their apportionment or can bear testimony to the value of this plan.

CHURCH	APPORTIONMENT 1910	WILL CONTRIBUTE IN 1910
Wellesley Hills, Mass.	\$1,800.00	\$1,800.00
First Congregational, Everett, Mass.	1,000.00	1,000.00
Central, Fall River, Mass.	2,550.00	3,350.00
First, Marshfield, Mass.	155.00	219.60
		and more to come, I think
"The plan is already in operation here on basis of pledge cards and envelopes."		
First, Topeka, Kan.	1,080.00	2,000.00
"Within a week of the close of the Laymen's Missionary Convention held here in February, missionary pledges had been secured from individuals to the amount of \$2,400."		
First, Falmouth, Mass.	179.00	200.00
Harvard, Brookline, Mass.	9,724.73	9,724.73
Memorial, South Sudbury, Mass.	230.00	230.00
"The last six years our annual offering to the seven societies has been \$48.12. We have gained nearly five hundred per cent."		
Temple, N. H.	51.00	51.00
"We have raised our apportionment for three years and think it is a great plan."		
Good Will Congregational, Syracuse, N. Y.	700.00	800.00
Mansfield Center, Conn.	160.00	160.00
"We use duplex envelopes."		
Waterville, Me.	375.00	700.00
		or more
"We assigned ourselves in 1908, \$480 and exceeded it. Apportioned by committee 1909, \$375. Made it \$625 and gave over \$700 in 1909. Propose same for 1910."		
West Winfield, N. Y.	400.00	400.00
"I got the church at its annual meeting to vote to adopt the apportionment. It will take hard work to get it but it'll try."		
Union, Jacksonville, Fla.	465.00	1,000.00
Park, Grand Rapids, Mich.	1,532.00	2,750.00
Plymouth, Oakland, Cal.	475.00	600.00
"We use pledge cards modeled on the one published in <i>The Congregationalist</i> ; \$600 will be a gain of over fifty per cent over last year."		
Williston, N. Dak.	150.00	150.00
"Giving \$150 will double what the church has been doing. I expect, however, we shall do much better, as the \$150 is already pledged."		

CHURCH	APPORTIONMENT 1910	WILL CONTRIBUTE IN 1910
Grace, Chicago, Ill.	800.00	800.00
"We are within the last few dollars of the amount. One class of young men in the Sunday school pledged last Sunday \$100."		
First, Eldora, Io.	485.00	500.00
"Five hundred dollars at least, for more than this is in sight. Appointed a committee of seven to canvass all church members for a subscription for benevolences and have more pledged than our apportionment."		
Prospect, Seattle, Wash.	211.70	245.00
"This year we plan to do a little extra for the American Board and for Home Missions, as it is our first year of self-support."		
Claremont, Cal.	2,400.00	2,400.00 or more
Westminster, Kansas City, Mo.	5,000.00	6,000.00
"Will try to raise to \$6,500."		
Sloan, Io.	350.00	350.00
"We are making a personal canvass of all members and friends for this fund."		
Revillo, S. Dak.	94.00	94.00
"Pledges partly made and the rest very sure."		
Wellington, Kan.	160.00	160.00
"And as much more as possible. Our committee is at work."		
First, Campbell, Cal.	415.00	450.00 to 500.00
Wheaton, Kan.	59.00	59.00
"Our apportionment for 1910 was pledged in full May 1, and within two weeks expect to have all paid."		
Reber Place, St. Louis, Mo.	150.00	200.00
"We have never failed to meet apportionments — overpay each year. First church in state to meet apportionments each year."		
Plymouth, Fort Collins, Col.	150.00	150.00 and more
"More than half already paid in. Collections thus far exceed apportionment."		
Second, Denver, Col.	860.00	860.00
"Money subscribed on weekly offering plan."		
Eaton, Col.	500.00	500.00
"All pledged and part paid already."		
First, Eau Claire, Wis.	1,185.00	1,185.00
"We expect to come out even."		
Garvanza, Los Angeles, Cal.	125.00	125.00
"We have just completed canvass, raised apportionment, and sent it on. Church is young and small."		
First, Valley Falls, Kan.	79.00	79.00
"I print a pastoral letter and pledge cards for my church. We will meet our apportionment and some more."		
North, Berkeley, Cal.	1,000.00	1,000.00
First, Grand Junction, Col.	550.00	550.00
First, Iowa Falls, Io.	350.00	450.00
Cyril, St. Paul, Minn.	50.00	50.00
"I hope that we will be able to send a little more at the end of the year."		
Highland, Portland, Ore.	245.00	245.00
"Easter was Benevolent Day. Whole amount secured. Two-thirds paid in cash."		
Metropolitan Tabernacle, Kansas City, Mo.	178.00	178.00
First, Fairmont, Neb.	412.00	420.00
Alva, Okl.	39.00	"Not less than \$80.00 I think"

## A TIMELY WORD

The Apportionment Plan has one possible danger. Since the gift for a particular society is not raised at any given date, but paid in throughout the year, it may easily happen that many churches have funds on hand for the Board and may be waiting until the full amount aimed at is in hand.

But our treasury needs those sums desperately before August pronounces its decision on this centennial year. May we ask friends everywhere to remind church treasurers that we plead for those sums before August 31.

## A ROMANCE OF GOD'S PROVIDENCE

### *Chapter 1*

Twenty years ago a lady addressed a Sunday school in Iowa, and at the close of her address asked how many of the children would promise to help support a missionary if they did not go themselves after they were grown. A little boy of six was the first one on his feet. The incident was forgotten by all but this little fellow. He counted it a vow as sacred as any promise could be.

### *Chapter 2*

A young man in the Middle West prepares for the foreign work, is accepted by the Board, and brings before the Lord the question of his support. He writes a round-robin letter to a classmate and mentions his going to the field. The classmate visits in the home of the little lad who made the promise in Chapter 1 and mentions the friend sailing for the field in the fall of 1909. The twenty years have passed, and the Sunday school lad is now earning a good income and has a fine wife and a sweet girl of ten months. He keeps his pledge by asking for a part of the support of the new missionary.

### *Chapter 3*

The Board has its missionary yonder in China, supported in part by the boy now grown to manhood. In his home

he had entertained the missionary before he sailed, and he promised him to steadily increase his support and urged him to send news of any particular needs that arose in his work, counting it a joy to regard him as his substitute abroad.

### *L'Envoi*

For every Volunteer sailing to the field God must surely prepare open hearts for his support. Think it through. What a splendid immanence of eternal Spirit it brings into the world! In the recent Candidates' Conference we had three men whose support has not yet been placed, and it is hoped that this week's letters, backed by an earnest prayer, will discover those who are "ready to send."

## NEW PROGRAMS THIS AUTUMN

The group of four programs on Turkey was used by such a large number of pastors and young people this year that a similar series will be published at the time of the centennial meetings in October.

Many pastors will wish to give this series in the midweek meeting, asking the help of the missionary committee from the Sunday school. To present in as novel way as possible glimpses of the progress achieved during the history of the Board and the outstanding facts about modern missions will be the purpose.

Friends who have new ideas on clever missionary socials or programs will please send them to Mr. Eddy to be passed on to others. In many churches committees work out new methods and most interesting plans, which should be given a wider hearing. If he had the brains for it, the Educational Secretary would offer new suggestions each month for the regular missionary meeting, but at present he must look to all the inventors and originators who are doing this very thing in a hundred cities. Any missionary committee wanting helpful suggestions on the monthly meetings next fall will receive them for the asking.



## SPECIAL GIFTS OR REGULAR WORK?

The problem of "specials" is becoming more intense, and letters about it reveal that there is much misunderstanding of just how the Board's work is supported. A pamphlet on this subject has just been printed, and will be sent to any one who writes for it. This page is for the same purpose.

To start at the beginning, every year our twenty great missions abroad send estimates of how much money they need from the Board to carry on the enterprise. The total of these estimates is always greatly in excess of the probable income of the Board, and so the Prudential Committee has to cut down all through the list, and it "APPROPRIATES" certain sums to each mission for the support of the work. Those "appropriations" are always sent as promised, even if the Board must go in debt to do it, for the missionaries have entered into contracts, have engaged workers, and cannot be asked to cut down the work in the middle of the year. All the income of the Board, therefore, is necessary each year to meet its pledges to the missions.

Now when a church or individual sends in a gift, saying, "Please use this for Mr. — in India," mentioning one of our missionaries, that restriction keeps the money entirely out of the Board's treasury. We act as mere forwarders from the donor to the field and the missionary mentioned. That is a "special," and cannot be used by the Board to meet its pledges to the missions. It is not a gift to the Board at all. A million dollars in such "specials" might leave a debt on our pledges at the end of the year. The intensity of this problem is seen in the fact that the "specials" have increased nearly fifty per cent a year in the last three years, until they amounted to nearly seventy-five thousand dollars last year. This year they will be more. The Board heartily rejoices in the fact that its missionaries are able to raise these special sums from their friends,

and gladly continues to forward all such sums without objection. The missionaries' work is our work, and we give thanks for everything they can do more than would be possible if only the Board's appropriations were available. But it is noticeable that the amount sent out in these "special" gifts in the last few years was about the same as the amount of the Board's debt at the end of each year. In other words, if all the money which came to the Board had gone into the regular treasury there would have been no debt. And now three questions to sum up:—

1. Is there a possible solution of this problem? Yes. Clearly the regular gifts from the churches and all of the organizations of the churches should go to the Board's treasury without restriction to be used in its regular work. If individuals are able to send extra gifts to their missionary friends they may be sent as "specials." Is not that the proper line of division? In some states these "special" gifts count on the Apportionment Plan, but in others they are not thus reckoned.

2. Does the Board desire to see fewer "special" gifts sent out? No. We want the missionaries to get more, but without causing loss of gifts to the regular work. Give the "specials," but as *extras after* you have made your regular gift to the Board.

3. Is there no other way by which this very personal connection between the giver and the gift can be preserved? Yes. The Station Plan was devised for just that purpose. Your money goes to a particular station, from which you receive three or four report-letters a year, so you can follow that work with personal interest. It is also expected that, realizing the demand for personal connection with the gifts in the foreign field, the Board will be ready after the autumn to assign to all churches and individuals who desire it a particular portion of the regular work of the Board, from which reports can be secured, furnishing a desirable element.

# FOREIGN DEPARTMENT

## SOME THINGS LEARNED IN ONE HUNDRED YEARS

### The Moral Value of Self-Support

BY SECRETARY JAMES L. BARTON

THE American Board had been half a century in the field before there was any general proper conception of the meaning of self-support upon the part of native churches, schools, and other mission agencies. In fact, even at the present time there are missionary societies that record gifts of the native Christians as made *to the Board*, thus assuming that all of the work abroad is the work of the missionary society, and that the people pay to help the Board and not to help themselves. There is a wide difference between these two points of view.

It was natural at first to assume that all of the money needed for the support of missions was to come from the Board. No one was so bold as to imagine, much less to assume, that the "heathen" were expected to pay any part of the cost of their conversion. So far as we can learn, few planned so far ahead as to come to any conclusions regarding the way the native churches in the long run were to be supported. The immediate task of tilling the virgin soil and sowing the seed of the gospel was too taxing and absorbing to plan for the remote and uncertain future.

When once the work was started, it was far easier to secure funds from home for its upkeep than to persuade the native Christians to contribute. Besides it seemed an ungracious thing for the missionaries to turn aside from the preaching of the gospel to a disagreeable discussion about the giving of money, and moreover there was grave

peril that the motive would be misunderstood and the reputation of the missionary himself and of the gospel that had been proclaimed as free might severely suffer thereby. It is no wonder that there were missionaries of our own Board even who could not bring themselves to advocate the payment by the natives of any fair proportion of the cost of their church, school, or medical expenses. There were others who accepted the theory of self-support as right, but who were unwilling personally to press so unpopular a measure. The smaller body, with clear convictions and with boldness, advocated the entire self-support of the native church and school as the only true basis of missionary operations.

No longer is the question of self-support in the mission field regarded as purely a financial matter. This side of the question, however, cannot be ignored, since it provides for a work much more extensive than the Board alone could support. At the same time it is recognized that the principal argument for self-support is not financial.

It is only through the financial support of the work by the people themselves that it will ever be recognized as a native rather than a foreign work. So long as the money for the support of the church or for the schools comes from abroad, the work thus supported will be called foreign by all classes. It would be practically impossible to have any other outcome under those conditions. A church supported by



money paid through the missionaries will and must always be a "missionaries' church."

It is inevitable that the natives of no country will take much personal interest in a church to which they contribute little or nothing. The responsibility is not theirs; the church will go on whether they support it or not. They enjoy and profit by its ministrations, but to them it is another's institution, demanding no special sacrifice from them, and not dependent upon them for its success. It is inevitable in any country that similar conclusions would follow similar conditions.

This leads directly to another great principle, and that is that native leaders will not and cannot assume responsibility for a church or school whose support comes wholly or largely from parties outside, paid through local agents. One reason why this is impossible is the fact that missionaries are not ready, nor is the Board prepared to instruct them, to pass over to native control funds raised in America for the work. It is one thing for the people in a country to direct the expenditure of money they themselves have contributed, and quite another thing for them to have the management of funds coming from a great and rich foreign land across the seas. It is accepted as the best policy to have the people of a country direct the expenditure of funds they themselves raise, while the missionaries are held responsible for the expenditure of funds sent them by the Board. There are noteworthy modifications of this general principle where joint bodies of local control manage the use of joint funds.

As a corollary to the above is the fact that only through self-support and native control of native institutions can the work of any country become perfectly naturalized. So long as it is supported by annual contributions from abroad it is foreign; so long as it is managed by foreigners it is not native. These two principles, namely, self-support and self-control, must be applied

to both the church and the school, that Christianity and its institutions of stability and progress may become planted in non-Christian lands. It is only through self-support of native institutions that in the people themselves can there be trained the true spirit of beneficence and self-sacrifice. It is not those who receive most that make the most substantial advance in Christian living and moral worth, but those who give most. It is impossible to conceive of a living church of Jesus Christ in any country that is not making heroic sacrifice, not only for its own support, but for the propagation of Christianity among the people about it.

There is no other way of preparing the people of any country for the withdrawal of the missionary than by making the native institutions, including the church, self-supporting and self-directing. Missionaries are permanent parts of the Christian work in no country. They were never intended to be anything but temporary. The support of native institutions by the people themselves is the first and one of the most important steps towards dispensing altogether with the missionaries. As the work increases there is no call to increase the missionary forces in the same ratio. Churches and schools are brought to self-direction and self-support and are set aside as finished work, while the missionary is free to turn his attention to other fields. When this finished product has become sufficiently strong and numerous and properly organized to bear the burden of all the work, the missionary may safely withdraw, and as he does so the American contributions for the work of that field can be turned in other directions.

In a word, we have learned during the century, and our missionaries have applied the lesson wisely and effectively, that in any country the Christian work, to be effective and permanent, must draw its support largely from the people of that country, who, in turn, must become the directors as well as the supporters. This policy strongly carried out produces indige-



nous, steady, permanent Christian institutions, the church, the school, the hospital, and the press belonging to the country because they are supported and controlled by the people among whom they are and whom they serve.

In addition to the value of the amounts given by the people for the support of local work, and in addition to the measure of self-direction this self-support makes inevitable, there is the added fact that it is impossible to doubt the moral earnestness of an Oriental people who daily make personal sacrifice in the interest of their faith. The name "rice Christians" was applied in the earlier days to native converts who gave nothing, but were constantly receiving at the hands of the missionaries. It was difficult then to demonstrate the injustice of the insinuation. At the present time, however, as in the case of our own Board, where the native Christians gave last year nearly \$263,000 for the support of

Christian institutions established among them by the missionaries, it is impossible to say that they profess Christianity for what they can get out of it. When the average of a day's wage is not more than twenty cents, we can easily see that the 73,600 church members are actually putting themselves into the work.

The spirit of self-sacrifice is the thermometer by which can be measured the warmth of Christian zeal and consecration that fills the hearts of the Christians of any country. Contributions for self-support are the first general manifestation of that spirit among Eastern peoples. Self-support in missions means devotion to Christ, naturalization of Christianity, native responsibility for the direction of the work, preparation for the withdrawal of the missionaries. Without it no mission work can permanently prosper; with it the kingdom becomes firmly and vigorously established.

## FIELD NOTES

### *Aggressive Evangelization (Japan Field)*

Committees of the Kumi-ai churches and of the American Board Mission to consider the need of aggressive evangelistic work in Japan have held a joint meeting and published a report. The Kumi-ai churches were represented by Messrs. Ebina, Harada, Kozaki, and Makino, the Japan Mission by Messrs. Allchin, Davis, Gulick, Newell, and Pedley. Messrs. Cary and Learned were also present by invitation. While the meeting took no formal action, it resulted in a statement by the committee of the Kumi-ai churches under the following items:—

1. The present fraternal relations and cordial spirit of co-operation, combined with complete organic independence of the Kumi-ai churches, on the one hand, and of the Japan Mission of the American Board on the other, are perfectly satisfactory. It is so nearly

ideal that no change in methods of co-operation is desirable. As the churches have their own independent work and aggressive plans of enlargement, so the mission should have its own work and aggressive plans. Each should have complete freedom in initiative. But in both initiative and work mutual confidence and fraternal consultation are highly desirable.

2. The need of aggressive evangelistic work is increasingly manifest and pressing. The Kumi-ai churches are unable to meet the many opportunities and urgent calls. There are wide-open doors which we should enter at an early day if the nation is to be won for Christ. The Kumi-ai churches and the American Board Mission are especially called to this work.

3. The great value of the work, methods, and spirit of the American Board and its Japan Mission cannot be questioned. There is every reason to

anticipate a long period of great usefulness for the missionaries of the Board in Japan.

4. The Kumi-ai churches, accordingly, would welcome plans of large aggressive work on the part of the American Board Mission, both as to the establishment of new stations and the opening of preaching places in hitherto unoccupied but strategic towns and cities.

5. The Kumi-ai churches feel, however, that in the formation of such plans it is undesirable for them to take the initiative, as that would impair the principle of our mutually complete organic independence. They desire to leave the concrete formulation of plans to the mission, although they will gladly render what personal aid they may through consultation or otherwise; and when the plans are formed they would be glad to be informed of them, and will heartily do what they suitably can to support these plans when they are presented by the mission to the American Board.

This statement called forth in turn recommendations that a thorough study be made of the field at each station and in regions not covered by the station reports, with a view to the enlargement of evangelistic work. Steps were also taken to consult with the theological faculty of the Doshisha as to the advisability and feasibility of providing a shorter and larger course of theological instruction for those who do not wish or are unable to take the five years' course now given in the Doshisha.

**Pastoral Succession**  
(*Marathi Field*)

In the following sketch by Dr. Robert A. Hume, of Ahmednagar, the Satara portion of the Marathi Mission stands out as having a character of its own. Its former prominence politically, the superiority of its people, their dependence for Christian leadership more largely upon native and less upon missionary agencies, the succession of father and son in the pastorate of its central church, all combine to make

the story of unusual interest. Dr. Hume tells it thus:—

"The Satara district is the southernmost and third oldest part of the Marathi Mission. Till the Sepoy Rebellion of 1856 Satara was the capital of an independent rajah, and the people of that district are probably the most sturdy and virile of Western India. With the exception of the late Rev. H. J. Bruce, there has been less continuity of missionary superintendence in that district



P. V. MAKASARE



V. MAKASARE

than in any other part of the Marathi Mission. Also the Indian Christian missionary agency has been smaller, and in particular village schools, which in other districts have been the nurseries of village churches, have been fewer. But latterly there has been a considerable increase of activity in the Satara district, and all connected with it look forward to increased fruitfulness. An Indian Christian clergyman, Rev. A. S. Hiwale, who went to America at his own charges, and spent some years there in study, has recently returned as a fellow-worker in the mission, is located at Satara, and is a power. And on May 17 a pastor, Rev. Prasad V. Makasare, was installed over the Satara church. His father, the late Rev. Vithalrac Makasare, was long the zealous pastor of this church, and now his eldest son takes that honored place. For a dozen years he has rendered pastoral service for two churches in the Ahmednagar district, and this experience qualifies him for leadership in a city of 35,000 and a district of over



a million people. The church pays his whole salary."

*Christian Self-Sacrifice in China*

The supreme test of Christianity is the self-sacrifice which it inspires in its followers. When it makes this proof of itself among people who have turned to it from other religions, its genuineness is well accredited. Much has been said about "rice Christians" in China, but recent communications from different parts of that country are especially strong in testimonies to the self-sacrifice practiced by the Christians there.

*(Foochow Field)*

Miss Frances K. Bement, at Shao-wu station, gives the following testimony to it:—

"We are told that not what we take up but what we give up makes us rich. Then I find many rich among the Chinese. Many men could make a good living doing business, but they have not enough for their families to eat because they are willing to be preachers of the gospel. They are in much the same position as some of our home missionaries out on the frontier at home, only much worse off in ways; but they seem happy in giving up, and they are growing rich, I believe, in character.

"I am pleased with the sacrifice that the fathers are willing to make in order that their daughters may have an education. There are some fathers at home who would regard it as quite an undertaking to make a twenty days' journey on foot each year in order to get their daughters to and from school for the two terms. Such journeys amount up to over one thousand days, and all on foot, just for one year at this one school, and the father generally carries his daughter's trunk and bed as he accompanies her to school.

"Imagine all of the girls walking one, two, three, four, or five days' journey to any one of our home colleges, and the father of each one accompanying her and carrying her trunk on his back, perhaps five days' journey, and this to be repeated to and from school

twice each year. This year it has been especially hard, for we have been having heavy rains. But I have not heard one word of grumbling. I trust that I may learn to be as patient from these our Chinese friends."

*(North China Field)*

Rev. William B. Stelle, of Peking, the capital city of China, makes a like observation upon the Christians, especially in outlying districts of that field:—

"During my country trips I have been impressed anew with the totally different atmosphere in the homes of our Christians from that of their neighbors. The eye of the visitor sees the outward differences, and his ear in a little time will be more impressed with the distinct contrasts; but as he comes to know the real purpose which dominates these homes he will appreciate keenly that the Christians have an altogether new hope and striving. Perhaps in no single line will this difference be more apparent than in the effort and sacrifice which are being made by loving parents and elder brothers and sisters to enable the younger children to receive an education. Many of the Christian families are happy in this united struggle, and that against awful obstacles. The younger members of the family are getting an education and the elder members are getting a heart culture which is unspeakably good."

*A Novel Spectacle in Constantinople*

*(Western Turkey Field)*

The following account of what was recently witnessed in the streets and in the Bible House at Constantinople is from the pen of Rev. J. K. Greene, D.D. In addition to the interest attaching to the occasion itself it has special significance, as Dr. Greene points out, in the evidence it gives that the new departure in the government of the Turkish empire is not merely apparent, but actual:—

"On Sunday, May 22, a unique service was held in the Bible House chapel. The American ladies in charge of the



mission work at Gedik Pasha and the English ladies in charge of the work at Koum Kapou arranged for a joint Sunday school festival, in concert with the World Sunday School Convention at Washington. Attended by their teachers, some four hundred Sunday school children marched in procession from Koum Kapou and Gedik Pasha through the streets of old Stamboul to the Bible House, singing all the way in English, 'Onward, Christian Soldiers.' They carried Turkish, American, and English flags, and beautiful banners, large and small, on some of which was written, in Turkish letters, in Arabic, and in Armenian, the motto, 'God's love conquers,' while on one banner were written in four languages the words, 'Jesus said, Suffer the little children to come unto me.'

"In the chapel at the rear end rows of seats, rising from before the pulpit nearly to the ceiling, had been built up, and here the children were seated. Flags of all nations where Sunday schools are found and emblems and flowers adorned the place. Besides the children, two to three hundred men and women crowded into the chapel. Varied exercises of song and Scripture recitation, with a Sunday school address by Mr. Krikorian, and with prayer in Turkish, Armenian, and Greek, occupied an hour. The audience dispersed with praise and thanksgiving, and the procession, re-formed, marched back, singing as they came. Almost all the children were from non-Protestant families. Such a procession was never seen in Constantinople before, and clearly shows that we are living under a new *régime*."

**The Ideal Way**  
(*Marathi Field*)

Rev. Henry Fairbank at Mahableshtar reports recently from that place a new plan of conducting work in the Jeur District. This district for the present year is in special charge of Mrs. Fairbank, who, instead of managing the work in person, has secured the appointment of a strong committee of Indian Christians

to be responsible for it. All the schools, including repairs and rents of buildings for school purposes, are in the hands of this committee. On the first of each month one-twelfth of the money appropriated for the year is paid over to them and what is required in addition to carry on the work is left with them to provide. Their very first step was to put money of their own into the work, and it is hoped that they will be able to raise the rest from the district itself. Mr. Fairbank does not undertake to prophesy as to the result of this plan, but notes that it has aroused a good deal more interest among the people in the mission work than when it was administered directly by the missionaries. He recognizes it as the ideal method for maintaining mission schools that the people who enjoy the advantages of them should be responsible for the management and expense. He apprehends that the working out of this ideal is in danger of being retarded by the present tendency on the part of the Indian government toward a free primary education for all people.

**Church Extension**  
(*West Central African Field*)

At the annual meeting of the West Central African Mission held at Sackela, closing May 1, the fifth church of the mission was organized. Elders were present from the other churches, and after due examination they presented seven applicants as charter members of the new organization. There were other applicants for membership, but they were deferred, for, as one of the missionary ladies wrote: "We were very desirous that the standard should be kept high, and that those who stand as beacon lights in this dark region should be sure. One of the seven is a girl about fifteen years of age, and her confession as she received baptism brought tears to my eyes, 'I want to follow Jesus till I die.' She is the only Christian girl in this vast region of darkness. I wish there were many girls at home to remember her and pray that she may bring other girls to Christ."

## LETTERS FROM THE MISSIONS

### WESTERN TURKEY MISSION

#### THROUGH THE TAIL OF THE COMET

Interest in the passage of Halley's comet was evidently not confined to this country and other highly enlightened lands. In at least one of our mission fields it seems to have been the subject of considerable concern. Ignorance among a large part of the people and a little learning upon the part of some combined in Western Turkey to arouse much apprehension, reaching even to the point of actual terror. Dr. Tracy, of Anatolia College, in a letter dated May 19, racily describes the state of mind which prevailed for the time at that center, and then turns it as an index finger for pointing to the work and needs of that institution. He says:—

"It is morning, May 18, and we still live. Last night we slept calmly while being whisked through the tail of Halley's comet. The intellectual atmosphere about us afforded some cause for

trepidation. The untutored classes have been affected with fear of the portent in the morning sky, with its tremendous appendage. Some information had filtered into their minds from the upper circles of collegiate knowledge to the effect that this earth of ours was to be hit by that long tail. There grew in their minds a terror lest it prove a besom of destruction. The critical 18th of May was yesterday, and there was nervous excitement. Toward evening there was news from the market that a telegram had come to the college announcing that two-thirds of America had been swept away. If that is so, we are anxious to know whether the remaining third is South America or the United States—it would make a difference with us. Trusting that this market rumor may prove to be 'greatly exaggerated,' we report from our side of the world that all's well. We had abundant rains yesterday. Not a *swish* of any such outrageous foreign influence has been felt, and this morning



RUSSIAN STUDENTS, ANATOLIA COLLEGE



not a chimney, not a rosebush, not a stalk of asparagus in the garden shows the least damage.

"Let our friends be reassured. We are going right on with the buildings of Anatolia College; we must have them ready as soon as possible for the crowd coming in September. Now that the comet has passed, let all our friends take heart and help us on with this work. The comet will not be around again for seventy-five years, and the chances are a thousand to one against its giving us so near a brush as it has this time. In fact, among all the portentous signs in heaven or earth, there is only one that causes us the least alarm as regards the material part of our work. We do not fear comets nor convulsions, terrestrial or social, but we have learned to dread *deficits*. Fortunately this latter calamity is under human control, as comets and earthquakes are not. How many of our friends know that our hospital has today, in this poor, ramshackly building, *fifty beds and sixty-seven patients*? How many know that the college has not yet a single permanent building, but only temporary ones, for its 260 students of ten nationalities (probably to be 300 in September)? How many know that we are likely to have fifty or more Russian students in the fall, and that we have others from Roumania, Greece, Macedonia and Egypt?

"We hear a voice from afar asking, 'What do you want.'

"Laconic answer: *Twenty-five thousand for equipment and a hundred thousand for endowment.*"

## SOUTH CHINA MISSION

### REASONS FOR REJOICING

Usually the letters published in this department were written in English by missionaries of the Board on the field to the administration at home. Occasionally, however, a bit of correspondence comes to hand which requires the services of a translator. An instance of this kind is furnished us by Rev. C. A.

Nelson, now at home on furlough. It is a letter written to him in Chinese by one of the native preachers, Lo Tat Tong, who for six years has done effective service in Shek Ki, where he has gathered 130 persons into the church.



LO TAT TONG

Mr. Nelson, whom he addresses as "Dear Pastor," characterizes him as "one of our educated, progressive young men." The text of the letter is as follows:—

"This year the opportunities for preaching the gospel in this place are very good. There are several reasons for this: 1. Because Mrs. Yeung, your Bible-woman, is here to help me, also Mr. Cheung. On this account we have now two more preaching places in Shek Ki, making four in all. We have services in our main chapel every evening. 2. Because two of our church members, Messrs. Lan and Ching, also Mrs. Cheung, are teaching in a city school and have a marked influence on the students. When we meet for service at Mr. Tsoi's house close by, several of the students attend. 3. Because the wives of two of our members attend a school for girls at Sha Kai village, where one of our converts is a teacher. I have the privilege of speaking in that school every Saturday. There are about forty-





MISSION COMPOUND, HERMOSILLO

five pupils and outsiders present at each gathering.

"I have been preaching for ten years but never had such opportunities and never was so happy in my work. Each time we meet in our own chapel there are not seats enough for the people.

"Dear pastor, pray for our work that we may soon have a large church and a reading room connected with it. We have in a previous letter informed you regarding a piece of property suitable for a chapel with a reading room, and trust you will soon be able to raise the money, so that we can get the property and be better prepared to do the Lord's work."

## MEXICAN MISSION

### PROGRESS AND PROMISE

One of the most fruitful parts of our Mexican Mission is in the northwestern state of Sonora, centering at the Hermosillo station. The yield in able mission workers from this region has been especially plentiful and gratifying. From a recent letter of Rev. Horace T. Wagner it appears that the cultivation of this field goes on diligently and pro-

ductively. There are visible results to report in new church and other organizations and the opening of fresh territory, giving promise of a ready response to the missionary as he shall be sent into it. The following is a part of Mr. Wagner's letter:—

"Rev. Alejandro Villa, pastor of the church at Cumpas, Sonora, jointly with a colporter of the American Bible Society and two church members who went on their own expense, recently took an evangelistic trip of some 600 miles on horseback. They were gone over two months. About one-third of the territory covered has never been visited by any Protestant minister. At one place a man who had previously visited some of our congregations had a houseful of people expecting the messengers of the gospel. We hope soon to have a church there. Some fifteen towns were visited and many ranches besides. Some of the visible results of the trip were a new church organized of sixteen members, thirty-seven new members received on confession of faith by baptism, and sixty candidates for membership and twenty-four infants baptized.

"The second week of May the first convention of Sunday schools and young

people's societies was organized in Hermosillo for the states of Sonora and Northern Sinaloa. Four denominations were represented. One man nearly sixty years of age traveled about three hundred miles on horseback and nearly a hundred more by railroad to attend the meeting. Four others also traveled about three hundred miles round trip on horseback.

"After the convention the conference of the Congregational churches of Sonora and Sinaloa was organized, comprising seven churches of nearly 500 members and some 1,500 adherents.

"On a recent trip made by the writer over the extensive fertile Yaqui and Mayo Valleys, services were conducted in eight places and about sixty copies of the Bible or portions of it were sold in perhaps twenty different places, besides some \$300 worth of religious and miscellaneous books.

"In the Yaqui Valley our work centers at Bacum, where a member of the church donated a lot worth some \$250 (Mexican), for a church in the center. The people contributed freely, even

some who do not attend services, and the church building is nearly finished. The valley has some 600,000 acres of first-class irrigable land, of which about two-thirds belong to an American company, who spend millions in irrigation plants. Very soon there will be needed an American missionary for the Americans in that valley. He is needed now. This valley was infested by the Yaqui Indians, but there are very few now and they are mostly kept on a military reservation. Land that a few years ago could be bought for five dollars is now sold at sixty dollars per acre.

"In the Mayo Valley most of the land-owners are Mexicans, and the workmen are the peaceful Mayo Indians, of whom there may be some 25,000 souls. The Board has really not spent any money here, though the missionary has visited the region several times. There are a dozen members and a large following. At our conference meeting the affiliated churches formed a missionary society, and they hope to evangelize the Mayo Indians. We wish them abundant success in this great valley."

## THE WIDE FIELD

### AFRICA

#### THE CHANGE IN FIFTY YEARS

The list of our American Board missionaries on the field who have been under appointment for fifty years or more is now getting to be very small. One of these is Mrs. Laura B. Bridgman, of the Zulu Mission, who began her missionary service just half a century ago. Writing from Adams, Natal, she reverts to the time when with her husband she first set out for Africa, and from that as a point of view remarks as follows upon the changes which have since taken place in the Dark Continent:—

"In 1860 my husband and I first started from Boston in that little brig *Gemsbok*, having received the farewell and God-speed of good Dr. Anderson and Secretary Gordon. Africa was a neglected

continent, though Moffat and Livingstone were already in the field. Though still so dark, yet how great the change since those early days! Livingstone opened the way and railways and commerce have entered in. There is great opportunity for missionaries, and the need how great! Mr. Arnot is bravely opening the way among the tribes south of the Garanganze. The South African General Mission is taking measures to send workers in response to his call. About three weeks ago we had a visit from a single lady who had come from one of those central districts, where she and a lady friend (Americans) had been alone for several years, themselves building up a mission station; a marvelous story, but too long to repeat here. This lady (Miss Davidson) had been in Natal for rest and change,



and is now returning to that place, her home, as she calls it. She and her friend on their first journey thither crossed the Zambesi on that famous bridge, the highest in the world, taking with them the ox wagon by which they were to continue their travels. In the township of Livingstone they most providentially met with people who gave them timely help and advice, and they now have a thriving station, about a day's journey west of the Cape to Cairo line, among a strange people with a strange language, to whom these two Christian women have the privilege and the honor of preaching the gospel of Christ."

## SOUTH AMERICA

### THE WORLD'S EMPTY CONTINENT

The *Assembly Herald* for June devotes almost its entire department, Foreign Missions, to consideration of Latin-American countries. Its first article deals with the entire area of South America as a unit. Different aspects of it as a mission field are sketched under the rather striking title, "The World's Empty Continent." It is a forcible reminder to us as American people of how ignorant we are about our neighbors in the southern half of our own hemisphere as compared with countries lying on the other side of the world. The sketch is as follows:—

"The area of North America is 8,559,000 square miles—the population, 100,000,000.

"The area of South America is 7,598,000 square miles (figures of the International Bureau of American Republics)—population, 40,000,000.

"South America is more thinly settled, with its population scattered over its immense area, than any other part of the world. Its 40,000,000 people include at least 5,000,000 Indians and 5,000,000 foreigners from Europe and North America.

"Less than two hundred Protestant ordained missionaries are at work in South America. Seven missions are striving to reach the Indian population, but a very small proportion of these pagan people have as yet been touched by evangelical Christianity.

"South America is empty educationally. In Brazil eighty-five per cent of the population is illiterate—only twenty-eight out of a thousand in school, in Chile fifty-three. In the United States seventeen per cent of the population in school; in Japan twelve per cent.

"South America is an uneducated continent. It is an unevangelized continent. It is a Scriptureless continent. The Bible is not given to the people. 'It is safe to say that not one person out of a hundred thousand in South America would ever have seen a Bible but for the Protestant missionary movement.'

"The Roman Catholic Church in South America needs the reviving and cleansing power of the Protestant Church if the great masses of the people are to be saved from infidelity, atheism, and immorality.

"The responsibility for the sending of evangelical truth to the 'World's Empty Continent' rests almost entirely on the Protestant churches of America."

## THE PORTFOLIO

### Unity and Difference

I remember attending recently a missionary conference in which we were all heartened with the plans that were being formed for bringing all the denominations in the missionary field together in a common effort. After all

the speeches had been made and we had dispersed and I was going home in the night, I thought: "This is a very beautiful thing that is about to happen in the mission field. But I hope that after it has happened the people who are being evangelized will not come



here and see us, because I should not like to have them think we could do that thing away from home and could not do it at home." I should not like to have them think that we are divided in our Christianity where we live and maintain the civilization of a Christian nation, and are united among those upon whom we look with a certain condescension—as if they could not understand our differences of doctrine, and therefore they were not worth explaining to them—from that high intellectual plane upon which we think that we live, whereas we do not live upon intellectual planes at all, but emotional planes; we live upon planes of resolution and not upon planes of doctrine, if I may put it so. And the reason that we differ so is that we hold ourselves above the practical levels of life and are constantly forgetting that the whole vitality of Christianity consists, not in its texts, but in its translation; not in the things that we put as the abstract standard, but in the actions which we originate as the concrete examples.

*From an address on "Spiritual Leadership and Individual Responsibility," by Pres. Woodrow Wilson, of Princeton University.*

#### A Chinese Official on Missions

Men of the West have come to China propagating a religion whose teaching is love to others as ourselves and exhortations to virtue generally. The older form of this religion came early to China under the name of the "Lord of Heaven Religion," in various points differing from the newer form known as the "Jesus Religion" (Protestant Christianity); and the churches established by each have been separate and distinct. From the time that China's ports were opened to Western commerce, the representatives of these two religions have come over in very great numbers. This has been an inevitable fact, in accord with modern world movements. When upsets have occurred between the populace and mission churches it has been

because the local officials have adopted mistaken measures, or else because the higher officials have failed to study things ancient in the light of modern conditions. Our imperial government has adopted the policy of strict impartiality toward all religions; and with regard to those of the West, it has employed certain missionary scholars and adopted certain items of their scholarship, for the good of the empire.

From the commencement of these missions, the newly arrived pastors have not understood the precise conditions and feelings of the people; and even after longer residence it has been unusual for them to mix socially with officials and gentry. In consequence of this aloofness, suspicions have arisen, and from these suspicions frictions and upsets, of a sort never contemplated by the Western missionaries themselves.

But of recent years mutual understandings have arisen, disturbances have ceased as a consequence, and around such places as Shanghai and Ningpo both scholars and merchants have mingled with missionaries and co-operated with their work, in delightful unseverance.

*From an official pronouncement of H. E. Feng Ju-K'uei, Provincial Governor of Kiangsi.*

#### A Prayer

O Lord, by all thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to thee. Let us value no treatment of thy grace simply because it makes us happy or because it makes us sad, because it gives us or denies us what we want; but may all that thou sendest us bring us to thee, that, knowing thy perfectness, we may be sure in every disappointment that thou art still loving us, and in every darkness that thou art still enlightening us, and in every enforced idleness that thou art still using us; yea, in every death that thou art giving us life, as in his death thou didst give life to thy Son, our Saviour Jesus Christ. Amen.

*Phillips Brooks.*

## THE BOOKSHELF

*Proceedings of the Men's National Missionary Congress of the United States of America.* Chicago, Ill., May 3-6, 1910. New York: Laymen's Missionary Movement. Pp. 620. Price, \$1.25.

This book is an imposing milestone upon the highway of missionary advance. It marks the stage reached by the Laymen's Missionary Movement of this country after about three years of pressing on toward its goal of world evangelization in the present generation. It prints in full what was done and said at one of the most phenomenal religious gatherings which has ever been held. This national congress of Christian men was designed to be in the nature of a culmination. It followed the series of laymen's conventions at different centers through the United States, and aimed to gather up in four days' meetings of both laymen and ministers the choicest results in experience, wisdom, and enthusiasm which those conventions had been yielding. In this volume the proceedings of those four days are presented in most accessible form. They are printed in bold type, well spaced, which lends itself readily either to continuous reading or occasional reference. The arrangement is convenient, with the proceedings of the general congress filling a little more than half of the book, and those of the eight sectional conferences following in order. While in the first instance this volume marks a destination, it is safe to predict that it will prove also to mark a point of departure from which another and yet more important stage in the great men's

movement upon missionary lines has already set out.

*Students and the Present Missionary Crisis.* New York: Student Volunteer Movement. Pp. 625. Price, \$1.50 postpaid.

The genesis of this volume is described on its title-page in the following somewhat extended sub-title: "Addresses delivered before the sixth international convention of the Student Volunteer Movement for Foreign Missions, Rochester, N. Y., December 29, 1909, to January 2, 1910." About five-sixths of the book is filled with the text of the addresses, assembled in twenty-eight sections, and the other sixth with the five appendices and index. The addresses are given, not in the order of their occurrence on the program or their delivery at the meetings, but in the more logical succession of topics under which addresses bearing upon similar subjects are grouped together. This gives the book, not only a more orderly arrangement for general reading, but makes it more convenient and serviceable for purposes of reference. To have all of the addresses bearing upon a particular mission field gathered into a single section is especially valuable. This book is not only an important contribution to missionary literature, but a monument to missionary enterprise along one particular line. One cannot so much as turn its leaves without being impressed with the greatness of what has been achieved by the Student Volunteer Movement within comparatively few years.

## THE CHRONICLE

In the Central Congregational Church, Galesburg, Ill., a largely attended and impressive service was held Sunday evening, June 26, at which the Rev. Lawrence C. Powers was commissioned for service under the American Board in the Madura Mission. The sermon was preached and

the commission presented by Rev. A. N. Hitchcock, D.D., District Secretary of the American Board. Pres. Thomas McClelland, a Corporate Member of the Board, offered the prayer of consecration. A brief address was made by Rev. J. Percival Hugot, pastor of the Central Church, who

pledged its loyal support to Mr. Powers as its special representative on the foreign field.

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#### ARRIVALS IN THIS COUNTRY

June 4. At Norristown, Pa., Miss Flora K. Heebner, of the Shansi Mission.

June 18. At Brattleboro, Vt., Dr. and Mrs. Charles E. Clark, of the Western Turkey Mission.

June 29. At Boston, Rev. Frank A. Lombard, of the Japan Mission.

July 2. At New York, Rev. and Mrs. Edward F. Carey, of the Eastern Turkey Mission.

July 3. At New York, Rev. Robert A. Hume, D.D., of the Marathi Mission, by way of the Edinburgh Conference.

July 3. At Montreal, Canada, Dr. and Mrs. J. D. Davis, of the Japan Mission.

July 6. At Boston, Rev. and Mrs. George Allchin, of the Japan Mission.

July 7. At Boston, Miss Bertha P. Reed, of the North China Mission.

#### DEPARTURES

June 28. From San Francisco, Rev. Wynn C. Fairfield, to join the Shansi Mission. (See page 338.)

July 9. From Boston, Miss J. L. Jillson, returning to the Western Turkey Mission.

July 12. From Boston, Miss Mary A. C. Ely, returning to the Eastern Turkey Mission. Miss Grace H. Knapp, formerly con-

nected with this mission, returns with Miss Ely.

#### MARRIAGE

July 6. At Worcester, Mass., Mr. Robert E. Chandler and Miss Helen A. Davis, both under appointment to the North China Mission.

#### BIRTHS

February 13. At Mejuro, Marshall Islands, Micronesia, a daughter to Dr. and Mrs. C. F. Rife.

April 15. At Esidumbini, Natal, a son to Rev. and Mrs. Charles H. Maxwell.

May 13. At Van, Eastern Turkey, a son to Rev. and Mrs. E. A. Yarrow.

June 13. At Kyoto, Japan, a son, Dana Irving, Jr., to Mr. and Mrs. Dana I. Grover.

#### DEATH

June 18. At Baraboo, Wis., Rev. Henry H. Stutson. Mr. Stutson was teacher in the Pasumalai College of the Madura Mission from 1890 to 1894. He also taught in the boys' school at El Paso, Mexico, from 1900 to 1901, since which time he has labored in home missionary fields.

#### ORDINATION

May 3, 1910. At Oberlin, Ohio, in the Second Congregational Church, Mr. Wynn C. Fairfield, under appointment to the Shansi Mission.

## DONATIONS RECEIVED IN JUNE

### NEW ENGLAND DISTRICT

#### Maine

Bangor, 1st Parish Cong. ch., 115, Central Cong. ch., 75, and Hammond-st. Cong. ch., 75, all toward support missionary, 265; Theological Seminary, for Shao-wu, 30; Rev. John S. Sewall, 10; Dorothea Beach, 1,	306 00
Bath, Winter-st. Cong. ch.	120 75
Cumberland Center, Cong. ch.	40 00
Exeter, Mrs. Elizabeth S. Hall,	452 00
Farmington, Mrs. Arthur Titcomb,	25 00
Milford, Cong. ch.	6 00
Oldtown, Cong. ch.	20 00
Phillips, Cong. ch.	5 69
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 375; North Deering Cong. ch., 2; F. Southworth and Emma F. Southworth, of which 30 for Mindanao, and 30 for Adana, 60,	437 00
Saco, 1st Parish Cong. ch.	36 21
Sherman Mills, Washburn Memorial Cong. ch.	10 00
South Portland, Ligonja Cong. ch.	2 00—1,460 65

#### New Hampshire

Barrington, 1st Cong. ch.	6 25
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Bethlehem, Cong. ch.	1 05
Canterbury, Cong. ch.	10 00
Concord, 1st Cong. ch., Rev. F. D. Ayer,	5 00
Derry, Central Cong. ch.	29 74
Exeter, Mrs. Mary E. Chapman,	5 00
Goffstown, Cong. ch.	77 08
Greenland, E. R. G.	100 00
Lebanon, Cong. ch.	5 00
Lisbon, Miss S. E. Merrill,	4 00
Littleton, Friend,	1 00
Pittsfield, Cong. ch.	32 00
Salisbury, Cong. ch.	4 00
Seabrook and Hampton Falls, Cong. ch.	4 00
Sunapee, Mrs. Geo. H. Bartlett, 10; May L. Harlow and mother, 7,	17 00
—, Rockingham Asso.	14 04—315 16

#### Vermont

Cambridge, 2d Cong. ch.	5 35
East Brookfield, Cong. ch., toward support Dr. C. W. Young,	9 64
Fairlee, Hattie S. Putnam,	5 00
Guilford, Mrs. Lucy I. Chandler,	1 00
Lyndonville, Joseph T. Gleason, for Philippians,	60 00
McIndoe Falls, Cong. ch., toward support Rev. and Mrs. C. K. Tracy,	31 00
Proctor, B. F. Taylor,	10 00
St. Albans, Mr. and Mrs. H. E. Bentley,	5 00



South Woodbury, Cong. ch.	4 00
Westford, Cong. ch.	2 00
Westminster, Cong. ch.	16 00
Williamstown, Cong. ch., toward support	
Dr. C. W. Young,	16 82
Williston, Cong. ch.	35 00—200 81

**Massachusetts**

Adams, Cong. ch., toward support Rev.	
A. E. Le Roy,	300 00
Andover, Free Christian ch.	112 00
Arlington Heights, Park-av. Cong. ch.	20 00
Becket, 2d Cong. ch.	15 00
Bedford, Miss Emily M. Davis, 2; Elmer	
E. Gray, 1,	3 00
Berkley, 1st Cong. ch.	20 00
Beverly, Dane-st. Cong. ch., toward support	
Rev. Chas. H. Maxwell, 282; H.	
O. Woodbury, 2,	284 00
Billerica, Cong. ch.	18 00
Boston, Phillips Cong. ch. (South Boston),	
50; Park-st. Cong. ch., 20; Romney Cong. ch. (Dorchester), 10.08; South	
Evan, Cong. ch. (West Roxbury), 10; Pilgrim	
Cong. ch. (Dorchester), Mrs., Eleanor B. Greene, 5; Mt. Vernon	
Cong. ch., John H. Soren, 4; H. Fisher, 500; Friend, 1,	600 08
Boxford, In memory of Elizabeth L. Sawyer,	10 00
Braintree, 1st Cong. ch.	49 63
Brookline, Harvard Cong. ch., Friends, for work in	
Madura, 120; Minnie May, for Aruppukottai, 30,	150 00
Cambridge, Friend,	5 00
Centerville, Friend,	5 00
Clinton, 1st Cong. ch., 31.05; do., Mr. and Mrs. W. G. Nichols, for Shao-wu, 70,	101 05
Conway, Martha H. Clary,	2 00
Cummington, Village Cong. ch., toward support	
Rev. C. T. Riggs,	21 27
Dalton, Mrs. Hannah C. Severance,	5 00
Dunstable, Evan. Cong. ch.	34 79
Easthampton, 1st Cong. ch.	35 42
East Northfield, <i>Record of Christian Work</i> ,	43 00
Enfield, Mrs. Henry M. Smith, 100; Marion A. Smith, 100,	200 00
Essex, Hannah E. Choate,	5 00
Fall River, Central Cong. ch.	440 00
Falmouth, 1st Cong. ch.	73 00
Hadley, 1st Cong. ch.	13 53
Haverhill, Center Cong. ch., Member,	4 00
Haydenville, Cong. ch., toward support	
Rev. Chas. T. Riggs,	4 49
Holden, Friend,	5 00
Holyoke, 2d Cong. ch.	440 39
Huntington, Arabella L. Goodwin,	1 00
Leominster, Francis A. Whitney,	15 00
Longmeadow, 1st Cong. ch., Benev. Assn., for work of	
Dr. Geo. C. Reynolds,	66 83
Lowell, High-st. Cong. ch., 77.10; 1st Cong. ch., 14.76; Mrs. Geo. E. Martin, 25; Kate Severy, for Adana, 7.50,	124 36
Lynnfield, 2d Cong. ch.	1 00
Millers Falls, Cong. ch.	6 00
Nantucket, 1st Cong. ch.	18 50
Needham, Miss Mary H. Flint,	1 00
Newburyport, Belleville Cong. ch., Progressive Miss. Club, 3; Susan W. Dodge, 20,	23 00
Newton, Eliot Cong. ch.	90 00
Newtonville, Central Cong. ch.	374 98
Northampton, A. G. Jewett,	8 00
Quincy, Wollaston Cong. ch., 69.16; do., Friend, 200; Atlantic Cong. ch., 8,	277 16
Shelburne Falls, Cong. ch.	75 00
Springfield, Hope Cong. ch., toward support	
Rev. B. V. Mathews, 113.62; Olivet Cong. ch., 8.55; Susan E. Cowl, for	
Philippines, 35; Thank-offering, 35,	192 17
Walpole, Mrs. Samuel Allen,	5 00
Waltham, Mrs. Eliza A. Cole,	5 00
Watertown, Phillips Cong. ch., of which	
260 for Ponasang Hospital,	391 00
Wellesley, Mrs. Mary A. Gillette,	1 00
Wellesley Hills, Friend,	5 00
Wenham, Cong. ch.	9 00
Westboro, Evan. Cong. ch., add'l,	50

West Brookfield, Clara M. Barlow,	2 00
Westminster, 1st Cong. ch.	17 90
West Somerville, Cong. ch.	8 93
Williamstown, White Oaks ch. of Christ, Rev. W. R. Stocking, 5; Williams College, Class '92, Russell L. Tarbox, toward support	
Rev. Geo. Allchin, 100; do., Chas. S. Roberts, toward do., 100; Rev. R. W. Crowell, 5,	210 00
Winchester, 1st Cong. ch., of which 125 toward support	
Rev. A. W. Clarke,	275 00
Worcester, Old South Cong. ch., toward support	
Rev. C. B. Olds, 200; Piedmont Cong. ch., 54; Park Cong. ch., Friends, 3; Helen B. Smith, 5; Friend, 25,	262 25—5,486 23
<b>Legacies.</b> —Boston, Betsey R. Lang, by Frank H. Wiggins, Trustee, add'l,	40 00
Watertown, Edward D. Kimball,	20 50
Worcester, James White, less expenses,	1,187 84—1,248 34

6,734 57

**Rhode Island**

Central Falls, A. A. Mann,	10 00
East Providence, Riverside Cong. ch.	3 17
Providence, Sarah T. Carpenter, 10; Mrs. Frances E. and Miss Elizabeth W. Olney, 10; J. W. Algeo, 5,	25 00—38 17

**Young People's Societies**

NEW HAMPSHIRE.—North Conway, Y. P. S. C. E., for Adana,	10 00
VERMONT.—Ludlow, Jun. Y. P. S. C. E., 10; West Newbury, Y. P. S. C. E., toward support	
Dr. C. W. Young, 2,	12 00
MASSACHUSETTS.—Billerica, Y. P. S. C. E., for Mt. Silinda, 15; Boston, Armenian Evan. Y. P. S. C. E., for Adana orphans, 8; do., Boston University, Young Women's Christian Assn., for Central Turkey, 60; Brockton, Porter Y. P. S. C. E., 5; Cambridge, 1st Cong. ch., "Captains of Ten," for Mindanao, 5; Greenfield, 2d Y. P. S. C. E., for Pao-tung-fu, 10; do., 1st Y. P. S. C. E., for Aruppukottai, 25; Malden, 1st Y. P. S. C. E. Jun., for Pang-Chuang, 10; Plymouth, Pilgrimage Y. P. S. C. E., for Philippines, 15; Rookland, 1st Y. P. S. C. E., for Shao-wu, 5; Scotland, Y. P. S. C. E., for Adana, 10; Wakefield, Y. P. S. C. E., for Central Turkey, 15; Wilmington, Y. P. S. C. E., for Aruppukottai, 30,	213 00

235 00

**Sunday Schools**

NEW HAMPSHIRE.—Lyme, Cong. Sab. sch., 9.18; Portsmouth, North Cong. Sab. sch., for work in Mindanao, 21.26,	30 44
MASSACHUSETTS.—Beverly, Washington-st. Cong. Sab. sch., Prim. Dept., for Philippines, 5; Bradford, Cong. Sab. sch., Home Dept., for Philippines, 10; Cambridge, Prospect-st. Cong. Sab. sch., 20; do., 1st Cong. ch., Shepard Sab. sch., for Adana, 5; Fitchburg, Cong. Sab. sch., 17.08; Lawrence, South Cong. ch., Chinese Sab. sch., for Shao-wu, 4; Salem, South Cong. Sab. sch., for Mindanao, 30; Somerville, Broadway Cong. Sab. sch., for Mt. Silinda, 30; Waltham, 1st Cong. Sab. sch., for Mindanao, 30,	151 08

181 52

**MIDDLE DISTRICT****Connecticut**

Bridgeport, Mrs. A. Stadler,	2 00
Bristol, Cong. ch.	131 00
Burnside, Friend,	400 00
Chester, S. E. Griswold,	1 00
Collinsville, Elizabeth J. Warren,	1 00
Danielson, Mrs. E. M. Hutchins,	1 00
Deep River, R. P. Spencer,	5 00
East Haven, Cong. ch.	20 00
Groton, Elizabeth M. Avery,	5 00
Haddon, Cong. ch.	26 00

Hartford, John Spencer Camp, 10; Mrs. Benj. W. Loveland, 5,	15 00
Meriden, Miss L. B. Pierson,	1 00
Middletown, 1st Cong. ch.	48 20
North Woodstock, Friend,	1 00
Norwich, Mrs. F. E. Johnson,	6 00
Old Saybrook, Cong. ch.	24 20
Rockville, John Symonds, A memorial for Mrs. Mary A. Symonds,	50 00
Simsbury, 1st ch. of Christ,	9 03
South Norwalk, Cong. ch.	118 18
Southport, Cong. ch., toward support Rev. and Mrs. W. B. Stelle,	167 93
Torrington, Center Cong. ch., of which 30 from Rev. A. W. Ackerman,	109 40
Westchester, Cong. ch.	4 34—1,146 28

**New York**

Albany, Zaidee Brown,	10 00
Angola, Miss A. H. Ames,	5 00
Arcade, 1st Cong. ch.	21 60
Binghamton, East Side Cong. ch., 25; Mrs. Helen C. Osterhout, 75,	100 00
Brooklyn, Park Cong. ch., 102.25; Wilmoughby-av. Cong. ch., Friend, 1; Mrs. Mary B. Safford, 5,	108 25
Buffalo, Niagara-sq. Cong. ch., W. W. Hammond,	10 00
Canisteo, Mrs. Denison Cray,	5 00
Danby, Hattie Jones, deceased,	50 00
Dunton, 1st Cong. ch.	15 20
Fairport, Mrs. E. M. Chadwick,	16 24
Farmingville, Cong. ch.	4 00
Honeoye, Cong. ch.	19 34
Ithaca, 1st Cong. ch.	10 00
Malone, Mrs. O. J. Lawrence,	1 00
Middletown, 1st Cong. ch., Two friends, for Ing-hok, 30; Chas. D. Hanford, 5,	35 00
Mt. Kisco, Benjamin Durham,	5 00
New York, South Cong. ch., 75; Olivet Cong. ch., 50; Camp Memorial Cong. ch., 36,	161 00
Poughkeepsie, Mrs. T. M. Gilbert,	15 00
Richford, Rev. Henry A. Ottman, In behalf of Fannie R. Ottman, deceased, for Aruppukottai,	5 00
Warsaw, Cong. ch., for student, care Rev. D. Z. Sheffield,	30 00
Watertown, Mrs. Harriet H. Smith, Friend in Central New York,	40 00—671 63
<i>Legacies.</i> —Elmira, Clarissa Thurston, by Charles P. Thurston, Ex'r,	500 25
Oswego, Mrs. Laura Mitchell White,	100 00—600 25

1,271 88

**New Jersey**

Atlantic City, Chas. M. Morton,	25 00
Upper Montclair, Mrs. Geo. Bostwick, for Aruppukottai,	24 00—49 00

**Pennsylvania**

Allegheny, 1st Cong. ch., 50; Slavonic Cong. ch., 13.13,	63 13
McKeesport, Geo. F. Roney,	10 00
Orangeville, M. E. ch.	5 00
Scranton, Mrs. Anna R. De Forest,	5 00—83 13

**Ohio**

Ashtabula, 2d Cong. ch.	20 00
Burghill, Cong. ch.	5 20
Cincinnati, Mary E. Thalheimer, for Philippians,	10 00
Cleveland, Hough-av. Cong. ch., 72.52; Union Cong. ch., 3.75; H. C. Haydn, 10; M. Macha, 2,	88 27
Columbus, 1st Cong. ch., 153; Eastwood Cong. ch., 50,	203 00
Elyria, Mrs. W. W. Fay,	10 00
Garrettsville, Cong. ch.	10 00
Huron, Ripley Cong. ch.	22 72
Loraine, Harriet Woods Fitch,	5 00
Marietta, W. W. Mills,	1,000 00
Painesville, 1st Cong. ch.	65 00
Ravenna, 1st Cong. ch.	26 25
Sandusky, 1st Cong. ch.	5 22
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pang-Chuang,	7 50

Talmadge, Extra,	10 00
Toledo, Central Cong. ch., 44.80; 2d Cong. ch., Friend, 5,	49 80
Wauseon, Mrs. C. C. Greenleaf,	50 00
West Jefferson, M. E. ch. Ladies' Miss. Soc.	5 00—1,592 96

**North Carolina**

Dudley, Cong. ch.	5 00
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**Georgia**

Atlanta, ch. of Christ, Atlanta University,	4 00
Glenville, Oak Grove Cong. ch.	2 00
Rome, Mrs. Mary L. Freeland,	2 37—8 37

**Florida**

Mt. Dora, Cong. ch.	17 00
Tangerine, Cong. ch.	3 00—20 00

**Young People's Societies**

CONNECTICUT.—Granby, South Y. P. S. C. E., 15; Jewett City, Y. P. S. C. E., 5,	20 00
NEW YORK.—Ithaca, Sage College, India Mission class, for Aruppukottai, 3; New York, Broadway Tab. Mission Study class, for Harpoot, 30; Syracuse, Plymouth Y. P. S. C. E., 5,	38 00
NEW JERSEY.—Newark, Belleville-av. Young People's Union, for Aruppukottai,	13 00
OHIO.—Rootstown, K. E. Soc., 35; Wakeman, Y. P. S. C. E., 10,	45 00
NORTH CAROLINA.—Southern Pines, 1st Y. P. S. C. E.	15 00
	131 00

**Sunday Schools**

CONNECTICUT.—Haddam, Cong. Sab. sch., for Micronesia, 3; Hartford, Asylum Hill Sab. sch., for Mindanao, 30; Plainville, Swedish Sab. sch., for Philippines, 8,	41 00
NEW JERSEY.—Newark, Belleville-av. Sab. sch., for Mindanao,	25 00
OHIO.—Norwalk, 1st Cong. Sab. sch., 2.29; Painesville, 1st Cong. Sab. sch., 35,	37 29
NORTH CAROLINA.—Saluda, Saluda Seminary, for Mindanao,	2 00
GEORGIA.—Glenville, Oak Grove Cong. Sab. sch.	2 00
	107 29

**INTERIOR DISTRICT****Kentucky**

Berea, Rev. and Mrs. James W. Raine,	8 00
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**Tennessee**

Nashville, Union ch., Fisk University,	15 00
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**Alabama**

Beloit, Union ch., Mrs. Harriet P. Curtis,	1 00
Florence, Cong. ch.	90
Sheffield, Cong. ch.	85—2 75

**Texas**

Corpus Christi, 1st Cong. ch.	2 00
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**Indiana**

Winona Lake, Rev. and Mrs. Albert A. Young,	20 00
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**Oklahoma**

Chickasha, Cong. ch.	8 00
Okarche, Cong. ch.	7 00—15 00

**Illinois**

Alton, ch. of Redeemer,	69 17
Austin, 1st Cong. ch., F. W. Miller,	10 00
Bartlett, Cong. ch.	5 35
Batavia, Cong. ch.	43 00
Bunker Hill, Cong. ch.	25 10
Chicago, New England Cong. ch., 63.50; Cortland-st. Cong. ch., for Mt. Silinda,	

30; Auburn Park Cong. ch., 10.17; Ewing-st. Cong. ch., 8.29; Christ German Cong. ch. Ladies' Aid Soc., 5.55; Leavitt-st. Cong. ch., toward support Rev. H. H. Galt, 5.15; Hamilton Park Cong. ch., 1; Theol. Sem., toward support Rev. C. N. Ransom, 127; Rev. G. S. F. Savage, 100,	350 66
Dundee, 1st Cong. ch.	41 00
Dwight, Cong. ch.	8 00
Evanston, Cong. ch.	167 00
Geneseo, Frank E. Mather,	25 00
Geneva, Cong. ch.	29 00
Joy Prairie, Cong. ch.	87 10
Kewanee, 1st Cong. ch.	46 95
Lagrange, 1st Cong. ch.	35 00
Laharpe, Cong. ch. and Sab. sch.	14 22
Maywood, South Cong. ch.	10 00
Naperville, C. H. Goodrich,	25 00
Oak Park, 1st Cong. ch., of which 75.75 toward support Rev. R. Chambers and 123.25 toward support Dr. W. A. Hemingway, 313.36; 6th Cong. ch., 15,	328 36
Polo, Ind. Presb. ch., Friend,	5 00
Rockford, Mrs. Wm. A. Talcott,	10 00
Roscoe, Cong. ch.	3 67
Sandoval, Cong. ch. Ladies' Miss. Soc.	1 00
Spring Valley, Cong. ch.	6 00
West Pullman, 1st Cong. ch.	22 75—1,368 33

**Michigan**

Breckenridge, 1st Cong. ch.	24 87
Detroit, A. B. Lyons,	5 00
Jackson, 1st Cong. ch.	53 91
Muskegon, 1st Cong. ch.	75 00
St. Clair, Cong. ch.	22 48
Traverse City, 1st Cong. ch.	22 65—203 91

**Wisconsin**

Appleton, 1st Cong. ch., Mrs. H. S. Marsh,	25 00
Columbus, Olivet Cong. ch.	109 65
De Soto, Cong. ch.	2 50
Elkhorn, Cong. ch.	29 65
Fulton, Cong. ch.	5 00
Hartford, 1st Cong. ch.	31 50
Hartland, Cong. ch.	10 80
Kaukauna, Ellen T. Butler,	10 00
Lancaster, 1st Cong. ch.	63 10
Madison, G. H. Wells,	50 00
Owen, Cong. ch.	6 00
Potosi, 1st Cong. ch.	9 05
Ripon, Cong. ch.	25 20
White Creek, Cong. ch.	2 00
Whitewater, Cong. ch.	14 00—393 45

**Minnesota**

Center Chain, Cong. ch.	3 75
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 155.55; Lyndale Cong. ch., 47.70; W. H. Norris, 25; Emma Hood, 10,	238 25
Northfield, Carleton Mission of Carleton College, toward support Dr. Percy T. Watson,	1,000 00
St. Charles, Cong. ch.	31 60
St. Paul, St. Anthony Park Cong. ch.	15 56
Winthrop, Cong. ch.	17 00
—, Friends, excess in gifts for expenses of annual meeting at Minneapolis,	41 00—1,347 16

**Iowa**

Anamosa, Cass Cong. ch.	10 00
Colesburg, Cong. ch.	5 00
Grinnell, F., for Aruppukottai,	35 00
Red Oak, Cong. ch.	57 40
Salem, Cong. ch.	51 05
Sloan, Cong. ch.	15 00
Whiting, Cong. ch.	125 00
—, Friend,	2 00—300 45

**Missouri**

Billings, Cong. ch.	1 53
Dawn, Benjamin Evans,	1 00
Green Ridge, Cong. ch.	3 80
Maplewood, Mrs. Wendling, 1; Mrs. Harrison, 50,	1 50

New Cambria, Cong. ch.	5 00
St. Louis, Pilgrim Cong. ch., of which 64.50 for West Circle, Madura Mission, 129; Plymouth Cong. ch., 7,	136 00
Windsor, Two friends,	1 00—149 83

**North Dakota**

Beach, Cong. ch.	12 50
Mayville, Cong. ch.	33 00
Sawyer, 1st Cong. ch.	5 00
Velva, Cong. ch.	6 00—56 50

**South Dakota**

Akaska, Ger. Cong. ch.	4 82
Belle Fourche, 1st Cong. ch.	24 65
Stoneville, J. C. Pickert,	5 00
Yankton, 1st Cong. ch.	94 00—128 47

**Nebraska**

Columbus, 1st Cong. ch.	20 26
Lincoln, 1st Cong. ch.	143 40
Ravenna, Cong. ch.	7 55—171 21

**Kansas**

Alma, 1st Cong. ch.	20 00
Elmont, Mrs. H. T. Markham,	5 00
Frankfort, Methodist ch.	6 17
Kensington, ch. of Christ,	5 00
Kirwin, Cong. ch.	15 00
Lawrence, A. W. Weaver, for Philippines,	35 00
Leavenworth, Friend,	10 00
Wabunsee, 1st ch. of Christ, Mrs. Ida Enlow, for Mindanao,	35 00
Western Park, Cong. ch.	5 00—136 17

**Montana**

Absarokee, Cong. ch.	6 00
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**Colorado**

Fruita, Mr. and Mrs. W. H. Violet,	12 50
Grand Junction, 1st Cong. ch.	41 95—54 45

**Young People's Societies**

ILLINOIS.—Park Ridge, Y. P. S. C. E.	6 00
MINNESOTA.—Lyle, Y. P. S. C. E., for native pastor, Ing-hok, 12.50; St. Paul, People's Y. P. S. C. E., 10.50,	23 00
NEBRASKA.—Santee, Normal Training School Boys' Miss. Soc., for Harpoot, 5; do., Y. P. S. C. E., for do., 5.85,	10 85
	39 85

**Sunday Schools**

ALABAMA.—Marion, 1st Cong. Sab. sch., 1.15; Montgomery, 1st Cong. Sab. sch., 3.14,	4 29
MISSISSIPPI.—Tougaloo, University Sab. sch., for Shao-wu,	30 00
TEXAS.—Dallas, Central Cong. Sab. sch.	23 35
ILLINOIS.—Oak Park, Harvard-st. Cong. Sab. sch., for Pang-Chuang,	10 00
MICHIGAN.—Grand Rapids, East Cong. Sab. sch.	8 07
MINNESOTA.—St. Charles, Cong. Sab. sch.	11 26
IOWA.—Clarion, 1st Cong. Sab. sch., 2.77; Whiting, Cong. Sab. sch., 10,	12 77
NEBRASKA.—Sutton, 1st Cong. Sab. sch.	4 28
KANSAS.—Dry Creek, Cong. Sab. sch., for work in Mindanao, 3; Plainville, Cong. Sab. sch. class, for Adana, 12,	15 00
	119 02

**PACIFIC DISTRICT****Arizona**

Tombstone, 1st Cong. ch.	4 15
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**Utah**

Salt Lake City, 1st Cong. ch. Miss. Soc.	5 00
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**Washington**

Glenwood, 1st Cong. ch.	2 00
Seattle, Pilgrim Cong. ch.	35 00—37 00



## Oregon

Ione, Cong. ch.	5 00
Salem, Central Cong. ch.	5 00
Sherwood, Cong. ch.	12 05—22 05

## California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00
Cottonwood, Cong. ch.	6 00
Falk, Cong. ch. and Sab. sch.	2 50
Hemet, Mrs. Z. S. Tripp,	7 00
La Jolla, Mrs. H. F. Currier,	20 00
Morgan Hill, Mr. and Mrs. F. V. Edwards,	25 00
Nordhoff, Mrs. J. R. Gelett,	10 00
Oakland, Plymouth Cong. ch.	100 00
Petaluma, Cong. ch.	11 00
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson, 605.75; Plymouth Cong. ch., 37.35,	643 10
Santa Rosa, Cong. ch.	23 00
Woodland, Rev. Thomas Magill,	5 00—924 60

## Hawaii

Lihue, Kauai, Mrs. M. S. Rice, 375; A. S. Wilcox, 100,	475 00
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## Young People's Societies

WASHINGTON.—Coupeville, Y. P. S. C. E., 10; Seattle, Columbia Y. P. S. C. E., for Madura, 15,	25 00
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## Sunday Schools

OREGON.—Smyrna, Cong. Sab. sch.	1 50
UTAH.—Ogden, Cong. Sab. sch., for Mindanao,	3 50
	5 00

## MISCELLANEOUS

## Canada

Montreal, In Memoriam,	8 00
From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY	
H. W. Barker, Toronto, Ontario,	
<i>Treasurer</i> · 2,500 00	
For work in Japan,	7 92—2,507 92

## China

Less.—Shansi, to cancel entry in May <i>Herald</i> ,	10 00
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## Syria

Beirut, Rev. Howard S. Bliss,	5 00
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## FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS	
Miss Sarah Louise Day, Boston,	
<i>Treasurer</i>	
For sundry missions in part,	12,681 32
For furnishings and equipment of school in Barcelona,	1,000 00
(From Antwerp, N. Y.)	5 00—13,686 32
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR	
Mrs. S. E. Hurlbut, Evanston, Illinois,	
<i>Treasurer</i>	6,000 00
From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC	
Miss Mary C. McClees, Oakland, California,	
<i>Treasurer</i>	196 42
	19,882 74

## Additional Donations for Special Objects

MAINE.—Portland, C. E. Leach, for native helper, care Rev. R. A. Hume,	1 00
NEW HAMPSHIRE.—Hanover, Mrs. S. F. Sanborn, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 5; do., Friend,	

for do., 5; do., do., for do., 1; Hillsboro, Smith Memorial Cong. ch., Deborah Club, for work, care Rev. C. L. Storrs, 15; Lisbon, Miss S. E. Merrill, for pupils, care Rev. Wm. Hazen, 1,

27 00

VERMONT.—Montpelier, Cong. Sab. sch. boys' class, for student, care Miss Ruth M. Bushnell, 3; Rochester, Mrs. W. H. Watson, for work, care Rev. W. T. Currie, 5,

8 00

MASSACHUSETTS.—Amherst, ch. of Christ, Amherst College, for educational work, care Rev. Alden H. Clark, 92.18; Andover, Free Cong. ch., Mrs. D., for work, care Miss Mary L. Graffam, 5; Attleboro Falls, Central Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 10; Auburndale, Cong. ch., Extra Cent-a-Day Band, for orphanage work, care Rev. Geo. P. Knapp, 10; Boston, 2d Cong. Sab. sch. (Dorchester), Z. A. Norris class, for native worker, care Dr. E. L. Bliss, 37.50; do., Union Cong. Sab. sch., for pupil, care Mrs. E. L. Bliss, 15; do., Baldwin Coolidge, for pupil, care Rev. Wm. B. Stelle, 30; do., Mrs. James C. Clarke, for pupil, care Miss I. L. Abbott, 10; Cambridge, North-av. Y. P. S. C. E., for the Chas. H. Shute bed in hospital, Harpoot, 25; Dedham, Miss M. C. Burgess, for pupil, care Rev. James L. Fowle, 35; East Northfield, *Record of Christian Work*, for organ for Adana, care Miss E. F. Ritchie, 5; Foxboro, Jun. Y. P. S. C. E., for High School Building Fund, care Rev. R. S. M. Emrich, 5; Franklin, Y. L. F. M. S., for work of Miss Mary L. Daniels, 25.50; Lawrence, Chinese Sab. sch. of South Cong. ch., for work, care Rev. C. R. Hager, 7; Lithia, through Rev. A. H. Clark, for Union Training School Building Fund, care Rev. A. H. Clark, 130; Lowell, Mrs. George E. Martin, for work, care Rev. H. C. Hazen, 20; Monson, through Miss M. L. Graffam, for Sivas Building Fund, 591; North Adams, Cong. Sab. sch., for scholarship, care Dr. T. D. Christie, 50; Northampton, Edwards Cong. ch., Pauline Sperry, for the Sperry bed in Pang-Chuang Hospital, 5; Orange, Central Cong. ch., F. D. Kellogg, for work, care Rev. E. D. Kellogg, 25; Springfield, Mrs. Robert A. Clark, for work, care Dr. F. F. Tucker, 15; Stow, Rev. Geo. H. Morss, for pupil, care Mrs. R. Winsor, 10; Westfield, Mrs. Jane A. B. Greenough, for work, care Rev. L. S. Crawford, 50; Whitinsville, Y. P. S. C. E., for assistant to Rev. R. A. Hume, 20; do., Arthur F. Whiting, for Sivas Normal School, care Rev. E. C. Partridge, 250; Worcester, Hope Cong. ch., for native preacher, care Rev. E. H. Smith, 30,

1,508 18

RHODE ISLAND.—Providence, Beneficent Cong. Sab. sch., Prim. Dept., for the Annie Tracy Riggs Hospital,

5 25

CONNECTICUT.—West Haven, Y. P. S. C. E., for native worker, care Rev. G. H. Hubbard,

24 00

NEW YORK.—Binghamton, Mrs. Helen C. Osterhout, for hospital, care Dr. H. N. Kinneer, 25; Immanuel Cong. ch., for student, care Rev. R. S. Stapleton, 39.50; do., Charles A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; do., Rev. W. S. Woolworth, for use of Rev. F. E. Jeffery, 5; Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 45; East Aurora, Jean H. Perry, for orphan work, care Mrs. H. T. Perry, 25; Jamestown, 1st Cong. ch., for native helper, Albania, 30; Lyons, Presb. Y. P. S. C. E., for pupils, care Rev. LeRoy F. Ostrander, 40; New York, Broadway Tab. Sab. sch. Adult Bible class, for student, Aintab, 50; do., 13th-st. Presb. ch. Woman's Soc., toward yacht for Dr. C. T. Sibley, 20.25; do., 13th-st. Presb. Sab. sch., for do., 10; Rochester, South Cong. ch., Whatsoever Circle King's Daughters, for pupil, care Rev. James C. Perkins, 15; do., Mrs. V. F. Whitmore, for pupil, care Rev. H. C. Hazen, 15; Sherburne, Fannie L. Rexford, for work, care Rev. W. N. Chambers, 20,

345 75

NEW JERSEY.—Haddonfield, J. D. Lynde, of which 50 for work, care Rev. T. B. Scott, and 50 for work, care Rev. E. Fairbank,

100 00

PENNSYLVANIA.—Chester Springs, Friend, for work, care Dr. H. N. Kinneer, 2.50; Harris-

burg, Henry B. McCormick, for work, care Rev. G. S. Eddy, 100,

OHIO.—Cleveland, Hough-av. Cong. Sab. sch., Miss Frink's class, for work, care Rev. E. H. Smith, 10; do., Union Cong. Sab. sch., Prim. Dept., for work, care Rev. M. W. Ennis, 9; do., Mrs. A. Herbruck, for pupil, care Mrs. G. G. Brown, 4; Oberlin, The Oberlin Shansi Memorial Asso., for native helper, care Rev. P. L. Corbin, 83.33; do., Clara May, for native helper, care Rev. Geo. D. Wilder, 15,

DISTRICT OF COLUMBIA.—Washington, Wm. H. Dawley, Jr., for work, care Rev. E. C. Partridge,

GEORGIA.—Atlanta, ch. of Christ, Atlanta University, for work, care Rev. L. S. Crawford, 5; do., do., for work, care Rev. Wm. Hazen, 5,

TENNESSEE.—Nashville, Union ch., Fisk University, for work, care Miss Mary L. Matthews, 12.50; do. do., for work, care Rev. H. J. Bennett, 10,

ILLINOIS.—Chicago, Summerdale Y. P. S. C. E., for the Edgar B. Wylie School, 10; do., Mrs. E. E. Ericson, for pupil, care Mrs. R. Winsor, 7.50; Oak Park, 3d Cong. ch., for use of Dr. W. A. Hemingway, 13.49; Wheaton, College Cong. ch., through Miss E. M. Stone, for land and enlargement of girls' school, Kortcha, 14.50; do., do., Mrs. L. M. Bloom, through do., for do., 5; ———, Friend, for work in Japan, 1,

MICHIGAN.—Carson City, Nettie R. De Jong, for books for boys in Mt. Silinda, 4; Detroit, D. C. Eggleston, for cot in hospital, care Rev. P. L. Corbin, 15; Johannesburg, Mission Club, for school work, care Miss Emily McCallum, 10.60,

WISCONSIN.—River Falls, Cong. Sab. sch., Miss Flint's class, for work, care Miss Mary L. Daniels,

MINNESOTA.—Lyle, Ladies' Mission Reading Circle, for native helper, care Rev. E. H. Smith,

IOWA.—Waterloo, Woman's Foreign Miss. Soc., Member, through Miss E. M. Stone, for land and enlargement of girls' school, Kortcha,

MISSOURI.—St. Louis, Pilgrim Cong. ch., for work, care Rev. G. S. Eddy, 484; Springfield, C. W. Smith, for Col. and Theol. Institute debt, 10,

NORTH DAKOTA.—Carrington, Cong. ch., toward missionary residence in the Philippines, 5; do., Cong. Sab. sch., P. A. McMillan's class, for Bible-woman, care the Misses Wyckoff, 11; do., Rev. Robert Paton, toward missionary residence in the Philippines, 5,

SOUTH DAKOTA.—De Smet, K. O. K. A. Boys, for work, care Rev. J. H. House,

NEBRASKA.—Fairmont, Cong. ch., E. Mae Palmer, for work, care Rev. I. M. Channon, 15; Wausa, Epworth League, for orphan, care Rev. G. P. Knapp, 15,

KANSAS.—Saffordville, Mrs. Sarah Kempton, for work, care Rev. Wm. Hazen,

COLORADO.—Colorado Springs, Mrs. A. S. Denis, for pupil, care Mrs. Wm. O. Ballantine,

WASHINGTON.—Bellingham, 1st Cong. ch., for work, care Mrs. M. M. Webster, 30; North Yakima, Jeanette Bridgman, for pupil, care Miss E. B. Fowler, 15,

CALIFORNIA.—Escondido, Anna H. Searing, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 750; do., do., for use of Rev. F. E. Jeffery, 200; Pacific Grove, Mayflower Cong. Sab. sch., for Rev. J. H. Goodell Memorial Room in hospital, care Dr. H. H. Atkinson, 50,

CANADA.—Ottawa, Miss M. G. McEwen, for pupil, care Miss Annie E. Gordon, 25; Toronto, Havergal Sorority, for educational work, care Miss Annie E. Gordon, 12.50; do., Friend, for do., 13.50,

From the CANADA CONGREGATIONAL FOREIGN  
MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario,  
*Treasurer*

For Chisamba station,

102 50

121 33

5 00

10 00

22 50

51 49

29 60

4 00

10 00

1 00

494 00

21 00

13 00

30 00

15 00

20 00

45 00

1,000 00

51 00

548 77

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS  
Miss Sarah Louise Day, Boston,  
*Treasurer*

For work, care Rev. and Mrs. Wm. C. Bell, 10 00

For native helper, care Rev. P. B. Kennedy, 30 00

For use of Miss Laura Farnham, 125 00

For kindergarten, care Miss F. E. Burrage, 6 00

For pupil, care Miss Anna B. Jones, 10 80

For pupil, care Miss Mary L. Graffam, 25 00

For teacher, care Miss Nina E. Rice, 25 00

For work, care Rev. W. N. Chambers, 10 00

For use of Miss H. C. Norton, 10 00

For use of Miss Ruth M. Bushnell, 20 00

For work of Mrs. E. F. Carey, 4 25

For work of Mrs. E. F. Carey, 2 00

For work, care Rev. R. S. Stapleton, 25 00

For Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 10 00

For use of Miss Maria B. Poole, 25 00

For work, care Dr. Geo. C. Reynolds, 25 00

For pupils, care Rev. Henry G. Bissell, 36 00

For Crosby bed, care Dr. Ruth P. Hume, 40 00

For maintenance of Mrs. Lorinda Ruggles Wood Memorial Room, care Dr. Ruth P. Hume, 50 00

For pupil, care Miss Belle Nugent, 5 00

For Bible-reader, care Mrs. T. S. Lee, 25 00

For Perry memorial, care Miss Mary M. Root, 27 50

For work, care Miss E. B. Fowler, 15 25

For Perry memorial, care Miss Mary M. Root, 2 50

Toward new church building, care Miss H. L. Osborne, 25 00

For pupil, care Miss E. S. Perkins, 32 00

For cot in hospital, care Dr. W. A. Hemingway, 15 00—636 30

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois,  
*Treasurer*

For lantern slides for Adana, 1 00

For pupils, care Rev. R. A. Hume, 7 50

For use of Mrs. E. W. Ellis, 25 00

For pupil, care Miss C. M. Welpton, 12 23

For lecture work, care Miss Nellie N. Russell, 25 00

For use of Miss C. R. Willard, 25 00

For use of Miss Effie M. Chambers, 10 00

For extension work, care Miss N. J. Arnett, 15 00

For use of Rev. C. L. Storrs, 5 00

For use of Miss I. L. Abbott, 30 54—156 27

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC  
Miss Mary C. McClees, Oakland, California,  
*Treasurer*

For Doshisha Building Fund, 140 00

For Doshisha Building Fund, 50 00

For girls' school, Sivas, 200 00

For pupil, care Miss E. S. Webb, 7 50

For work, care Miss M. L. Graffam, 5 00—402 50

Income St. Paul's Institute

For St. Paul's Institute, 1,250 00

7,059 44

Donations received in June, 47,220 65

Legacies received in June, 1,848 59

49,069 24

Total from September 1, 1909, to June 30, 1910.  
Donations, \$553,077.53; Legacies, \$116,104.39 =  
\$669,181.92.

Ruth Tracy Strong Fund

For Expense

MASSACHUSETTS.—Dedham, Miss M. C. Burgess,

5 00



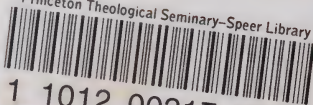


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